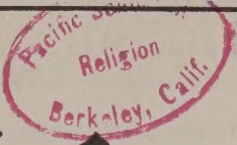


The American Friend



Old Series
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New Series
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Understanding China

KIANG KANG-HU

Economic Sanctions

HOWARD E. YARNALL, JR.

From Tourist Cabin to Cabin

THE EDITOR

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MILO S. HINCKLE

Indiana Yearly Meeting In Review

ON THE HORIZON OF THE CHRISTIAN CHURCH

CIVIL RIGHTS FOR AMERICAN INDIANS

To remove 194,500 American Indians from their status as wards of the federal government and grant them the civil rights enjoyed by other citizens is the object of a campaign for legislation forecast in a pamphlet entitled, "The Indian Primer," just issued by the Committee on Indian Civil Rights of the American Civil Liberties Union. Support for bills to achieve this end is being rallied in advance of the 1933 Congressional session. Only recently has any effort been made to change the civil condition of the Indian. At every step, the Union declares, that effort has encountered the opposition of the Indian Bureau and the Department of the Interior. Although an American citizen, the A. C. L. U. points out, no Indian ward can make contracts, borrow money, draw his own money, bequeath property, or hire a lawyer without permission of the Indian Bureau's agents. The tribes must accept the Bureau agents appointed for them, even when the agents are paid from tribal funds.

THE CHRISTIAN SOCIAL ACTION MOVEMENT

A leaders' handbook has been published by the Christian Social Action Movement, 740 Rush Street, Chicago (15 cents per copy postpaid). As the subtitle states, this handbook has been prepared "for the use of church leaders, pastors, social workers, and others who appreciate the seriousness of the present emergency and the necessity of Christian social action." A description of the organization last spring of the Christian Social Action Movement is inclosed with the handbook. The organization meeting was attended by eighty-six persons from sixteen states. The call was sent first to Methodists but others have attended. The purpose was to gather a group of Christian people who wished together "to face the spiritual, moral, and economic needs of humanity confronting us in the present world economic crisis," and to discover a Christian answer. Other conferences have been held since in California and elsewhere. The discovery of needs of the entire country, the organization of the unemployed, and the situation in agriculture were given special attention at the first meeting.

ANTI-WAR CONGRESS AT AMSTERDAM

The World Anti-War Congress held at Amsterdam at the end of August, originated in a small group of intellectuals, including Henri Barbusse, Romain Rolland, Theodore Dreiser, Prof. Albert Einstein, Upton Sinclair, and Maxim Gorky, states *The Friend* (London). "The reason for the apparently destructive business of the Congress—more hostility to war—was that it was the only one upon which the 2,195 delegates from 27 countries could have found unity. The delegates included 752 from Germany, 585 from France, 478 from Holland, 78 from England (including three Friends), 55 from Czechoslovakia, and smaller contingents from other countries. According to political affiliations the delegates were described as follows: Non-Party, 1,040; Communists, 830; Social Democrats, 291; left-wing Socialists, 24; and Trotskyites, 10." "Undoubtedly," *The Friend* continues, "the left wing carried most weight with the Congress, and a manifesto was finally drawn up in which war was attributed to capitalist 'dictatorship,' the League of Nations was condemned as a 'league of imperialist governments,' and the Congress delegates were exhorted to fight the causes of war not by pacifism but by actively engaging the class conflict, by supporting strikes, especially of dockers, munition workers, soldiers, and sailors." Arthur Le Mare, of Walthamstow, who was one of the English Friends present, says: "In summing up my impressions I should say that the

Congress evidenced the revolt of oppressed peoples smarting under a sense of injustice and dreading another Armageddon. It was by no means pacifist and the Communist element was in the saddle, but there was a willingness to hear other points of view and a very definite desire to show a united front against intense national war."

MISSION OF FRIENDSHIP FROM INDIA

The four members of the Mission of Friendship from India are in the British Isles visiting various centers in England, Wales, and Scotland. They are taking part in interdenominational public meetings and smaller gatherings. The group includes: Bishop Bannerji, Assistant Bishop of Lahore; Daw Nyein Tha, Headmistress of a Burmese School; Rev. Ralla Ram, Secretary of the Student Christian Federation of India; and Mr. A. M. Varki, Principal of Alwaye College, Travancore. They arrived in London early in September and, after a few days "retreat" at Jordans, began their tour by a visit to Ireland, according to *The Friend* (London). The visit is the direct outcome of one of the recommendations of the Jerusalem Meeting of the International Missionary Council in 1928 which ran: "We believe that the time is come when all would gain if the Younger Churches were invited to send mission help to the churches of Europe and America, that they may minister of their treasure to the spiritual life of those to whom they come."

FOURTEENTH ASSEMBLY OF WOMEN PREACHERS

Chicago was the chosen place for the Fourteenth Annual Assembly of the Association of Women Preachers of the United States, which was held September 13 to 16 at the Chicago Evangelistic Institute. President Mary Alice Lyons, of Cleveland, Ohio, presided at the opening session, an informal fellowship meeting, on the afternoon of September 13, which was followed by a fellowship dinner. Approximately twenty-five women from ten states were present. As president for the ensuing year the group elected Rev. M. Magdeline Southard, of Kansas City, Kansas, who was the founder of the organization and a former president. After the President's annual address at the first of three evening meetings, the President-elect spoke on "A World Message." Speakers at other evening meetings were: Mrs. G. M. Mathes, of the Christian Citizenship Council, Chicago, who spoke on "Our Civic Responsibility"; Mrs. Ida B. Wise Smith, of Des Moines, Iowa, Vice President of the National Women's Christian Temperance Union, who spoke on "The Pulpit and Prohibition"; and Rev. D. Willia Caffray, of Spokane, Washington. One main discussion topic was "The Woman Preacher—Her Call, Her Training, Her Problems, Her Prospects," led by four different women. At one afternoon meeting different phases of home, community, and world service were discussed. Special music during the sessions was under the direction of Miss Ethel Holterman, Dean of the School of Music of the Chicago Evangelistic Institute.

"THE GREAT CHOICE"—PEACE PLAY

"The Great Choice" is the title of a new one-act play by Professor Fred Eastman, announced by the Samuel French Company, dramatic publishers of New York City. The choice is between loyalty to one's conscience and loyalty to the state when the two come in conflict. The announcement says that the play is an incident of the next war, emotionally powerful, and that is modeled upon Sophocles' "Antigone." The cast requires four men and four women.

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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EDITORIAL

Building Stones for German and Continental Quakerism

NO one who has listened from time to time within recent years to the reading of the epistles from the new German Yearly Meeting can have failed to be deeply impressed by them. German Quakerism, born of national travail and tried in the fire of severe tension and grave vicissitude, shows a spiritual comprehension, a sensitive awareness of truth, and a robust virility that are but too distinctive in modern Quakerism. Though comparatively few in number and though young as members of our Friendly fellowship, German Friends are already proving to be our teachers in some of the deep things of the spirit.

Widely scattered over their country and in small groups, they carry on under severe handicaps. Though belonging largely to the substantial middle class group, many of them are now unemployed. A letter received a few days ago from a certain German Friend says that in their meeting group of about sixty people there is not one man in employment, but our correspondent writes: "Though we are very thankful to receive donations for relieving the needs of others and also to enable us to carry on the Meeting, we do not wish our personal cares or anxieties to burden anyone." This is the spirit that animates our German Friends.

Strange as it may seem, there is not a single Friends meetinghouse in all Germany, much less a Yearly Meeting house. Friends meet in private homes, at our two or three Friends centers in Germany, and occasionally in other places that are available. While the Quaker movement in Germany is too virile to depend upon such material equipment, the lack of a visible home does constitute a certain limitation, and especially so as the lack relates to German Friends as a whole. Just now a heroic effort is being made to overcome this limitation and to supply a home and common center for the German Yearly Meeting.

As has already been announced in our columns, the historic Friends meetinghouse at Pymont, erected in 1800, the embodiment of the Quaker tradition in Germany, has been acquired by German Friends who are re-erecting and reconstructing it on adjacent premises provided by the Prussian government. In its new form, the old meetinghouse will become the

home and center of the new German Quakerism. The frame of the remodeled building has been completed, but owing to their distressing financial situation, our Friends in Germany have not the funds with which to push the project to completion. However, the builders have insisted on going ahead with construction that the roof and walls may be completed before winter comes, trusting Friends to find the necessary funds. In their necessity, our German Friends are appealing to Friends elsewhere to help them in the rebuilding of this old meetinghouse, the only place left that links them to the earlier, historic German Quakerism.

This would seem to be an inopportune time to make such an appeal to American Friends, even in so good a cause. However, difficult as is our situation in this country, it is almost as nothing compared to what our Friends in Germany face. Moreover, if, out of our present privation and in the face of our needs at home, we are able to contribute something to this need in Germany, the gift will certainly be doubly blest. Not large but many small gifts are encouraged—amounts varying from one to five dollars. It will mean much more to the German Yearly Meeting, and also to ourselves, to have many Friends thus encouraging and supporting this important pioneer work in Germany. Contributions should be sent through the American Friends Service Committee at 20 South Twelfth Street, Philadelphia.

Suggested contributions are designated as "building stone" for the old Quaker meetinghouse. They will be that—and much more. They will be building stone for German and Continental Quakerism, for the international fellowship of Friends, and for their underlying verities.

How Would You Answer for Your Meeting?

IT was in a Yearly Meeting session in which Quarterly Meeting reports on the "State of Society" were being read. They were characterized by a monotonous uniformity of expression which made them practically meaningless. Conventional and pious phrases were used, which, combined with generalities more or less glittering, smacked either of complacency or evasion. Then an oasis appeared in the desert of

arid and unctuous nothings. At least one Meeting tried to face up to actual conditions and raised some pointed queries as to what measures the spiritual state of a group of Friends, as indicated in the following paragraph taken from its report:

"In offering to give the spiritual status of our meetings it is rather hard to differentiate between what is spiritual and what is not. If an average attendance at prayer meetings, business meetings, First-day meetings, and Bible school is spiritual, then our meetings are as spiritual this year as in the immediate past. If the interest manifested by our pastors and their families and a few others who are willing to assume responsibilities is spiritual, then our meetings are quite spiritual. If, on the other hand, spirituality is to be measured by a large number of members, as related to their manifested interest in the business of the meeting and the Bible school, and willingness to assume burdens and responsibilities (aside from attendance and a nominal interest), then our meetings are not very spiritual. If spirituality is to be measured by the visual number of new spiritual births, it would appear as if our spiritual thermom-

eter is running down instead of up. If points are to be counted by dollars and cents, then we are about sixty-five per cent spiritual. If well given, orthodox sermons can be computed and estimated as spiritual, then our meetings are well nourished in spirituality. If a decrease in membership is to be charged against spirituality, then we are running a little below par. If special programs sponsored by the young people and others, and a good orchestra and special music given by the choir are to be credited to spirituality then our meetings are very spiritual."

Obviously, the Meeting in question was not really seeking "to differentiate between what is spiritual and what is not." It took this means of indicating various methods of expressing spiritual vitality and honestly sought to measure its own condition by the standard of such tests. Its naive form of presentation had the virtue of being concrete and provocative. Such self-searching may well be encouraged among our meetings and if reflected in the annual reports would help transform some of our punctilious but purposeless Yearly Meeting sessions.

The Problem of a Friends Ministry

Pastoral Friends and the Ministry

BY MILO S. HINCKLE

(Continued from last week)

MUCH that has been said heretofore concerning the fundamental basis of the Quaker ideal of worship and ministry is applicable, with modification and explanation, to that more numerous body of American Friends who have seen fit to build up a more thoroughly organized group and an officially recognized ministry (though not ordained), supported by the congregations, and recognized as pastors. Obviously, the problem for this group is vastly different.

These Pastoral Friends, for the most part, duly recognize the non-pastoral, English Friends' group as the "mother organization or fellowship. We say, "for the most part," because many of them, neither by ancestral nor personal contacts, have ever known the original type of Friends worship and Ministry, and so, perhaps, look upon it as queer and meaningless. The non-pastoral Friends very generally look upon the others as having forsaken the fundamental basis of Quakerism, as having become "like the nations about them," and, in short, as not being Quakers at all. The rift, therefore, has become unfortunately rather wide. On many of the main issues of Quakerism—the Peace testimony and opposition to war, the spiritual interpretation of the Sacraments, the divine call and spiritual equipment of the Ministry, the social concern for the sacredness of human life and the well-being of all humanity, the rejection of centralized ecclesiastical authority, the priesthood of believers—there is substantial unity, for practically all Friends hold to these ideals. Pastoral Friends, however, must admit that generally, if not universally, in the effort to adjust pastoral leadership, with a paid ministry, and more or less routine forms of worship (with some "formalities"), there has come a distinct loss in the "mystical sense" and personal responsibility of Friends in the congregation, both toward the spiritual life of the Meeting and in respect to Ministry. Whether or not they have gained numerically, evangelistically, socially, fraternally, by the new methods—and whether these gains leave them more, or less, true Friends, it is not the responsibility of this discussion to determine. But

why were such innovations and fundamental changes deemed necessary, or desirable in America? Over this phase of the problem, English Friends are still puzzled.

THE GREAT REVIVAL AND ITS RESULTS

Rufus Jones, in Chapter XXIII, Vol. II of "The Later Periods of Quakerism," gives a very full discussion of the matter under the heading, "The Great Revival." This was the movement led by Charles G. Finney and his earnest associates near the middle of the nineteenth century. For a long time, Friends had lapsed into the "Quietistic" frame, desperately afraid of "creaturely activity," with no group objectives to which earnest souls might devote any desire to serve, rejecting every suggestion of activity that did not spring from an individual, inward, divine compulsion. Exercise in Ministry was greatly restrained, lest one should follow a personal ambition rather than the Spirit's call. There was wholesomeness mixed with what became, to the younger members, an oppressive inactivity in religion. Such inactivity often results in a personal sense of spiritual deadness and practical indifference overlaid by a conscious moral pride.

The Great Revival, as pointed out by Rufus Jones, found the younger body of Quakers a fertile soil for its warmth of enthusiasm, its emotional awakening, and its unprecedented (in Quakerdom) power to move people to religious concern and spiritual activity. It was predominantly "expressive"—the Christian was moved to "testify" of his inner experiences which was quite contrary to Quaker reticence in speaking of such sacred matters. It was bright and cheery, singing its emotional stirrings, and it brought both vocal and instrumental music into the Society where music had been banned for two centuries as worldly and bearing no relation to worship. It exalted the preaching ministry and left worshippers more dependent upon the "secondary" inspiration of exhortation and Scripture exposition. This revival directed the newly awakened consciences and consecrated converts to definite

types of religious service—Missionary, Peace, Temperance, etc. Something vitally new and fundamentally significant was actually on the inside of American Quakerism (excepting Philadelphia Yearly Meeting and a few other centers) and something had to be done about it. Large numbers of non-Friends had suddenly joined the Quaker Meetings, to whom the Quietistic Quakerism meant practically nothing. The newly awakened Friends—mostly the younger people—could no longer be satisfied with the former type of worship and Ministry. A quotation from Rufus Jones, Vol. II (above) pp. 916, 917, sets forth the situation clearly:

"The situation called for the highest statesmanship. The awakening had come and could not be stopped—ought not to be stopped—the new currents of life were strongly running; the transforming forces were irresistible. It was, too, positively certain that the Quaker meeting of 1880 was antiquated, crystalized, and in need of serious adjustment and reformation. Where it was at its best it was a living and impressive way of worship, but where it was dull and mechanized it was a poor affair. It was, however, an extremely important matter that the changes which most Friends saw must come should be along lines of real progress, and that they should be carried through in harmony with the spirit and genius of Quakerism. The typical Friends meeting for worship, in which each individual shared the responsibility for the spiritual quality and fruit of the occasion, had cost too much suffering, and had too thoroughly proved its worth, to be lightly cast aside for a completely different substitute. All the corporate wisdom of the Society was needed for the solution of that problem. The old 'form,' as it stood, would plainly not do for the new conditions of life. What was wanted was a new method, a fresh and vital way, evolved out of the old, and preserving the essential principles of the Quaker faith. There was wisdom enough in the corporate group of American Friends to have solved this difficult problem, but the divided state of the Society and the autonomous character of the several Yearly Meetings made it impossible to mass the intelligence and sound judgment of the bodies whose very life and mission were at stake on the issue. Then, too, there was considerable haste and impatience on the part of the new leaders. They were not inclined to wait for a slow evolution to change conditions.

"The form, in fact, that was finally adopted was an accidental one. It was taken up more or less capriciously in isolated centers without corporate consideration. It was germane to a different type of Christianity from that of Friends, and could become general only through a profound alteration of the Quaker basis. The central feature of the new method, here under consideration, was the introduction of a pastor into the Friends meeting as preacher, director of exercises, and visible head of the local meeting."

Result: approximately 80,000 "Pastoral Friends" with established meetings (many calling themselves "Churches") scattered from Coast to Coast, under "called" and paid pastoral ministers, with varying degrees of fixed orders for worship, with pianos, pipeorgans, choirs, and organized mechanics of thorough-going Church life and service, not always very different from any other evangelical church except in respect to the sacraments and ordination, as indicated previously.

Is this all to be condemned, from the point of view of fundamental Quakerism? Many concerned Friends answer unequivocally in the affirmative. But so important a matter can scarcely be dismissed so summarily as that. If the essential factor of the Quaker interpretations of Christianity is the "form" in which it expresses itself, then, doubtless, we must yield to those who rather sharply denominate pastoral Friends as non-Quakers. We have admitted certain distinct losses sustained in the adoption of the new order—losses which no Christian group could afford, least of all, perhaps, the Society of Friends. Here, we think exists the "problem" for this particular group of Friends.

But something must be said for the actual situation which the Society found within its very soul in the latter half of last century—a situation out of which the present is a perfectly natural and legitimate outcome. Nothing is clearer than the fact that the new type of Quaker—both the vitally awakened, life-long Quaker, and the very considerable body of suddenly "made Quakers" adopted into the fellowship from other

churches and no church—could not be adequately nourished or retained within the group on the pre-revival basis of Quaker fellowship and practice. Rufus Jones admits this. He is convinced that less of haste would have permitted the saner evolution of a more satisfactory type of Quaker meeting and ministry, and with this we agree fully, although, so far as we know, there is nothing existing on the basis of which to suggest what that type might have been.

OUR PRESENT SITUATION

As to the real character of a Friends' Meeting and its interpretation of worship—the same being, at once, an interpretation of the true ministry of Quakerism, ancient and modern, the following very significant statements are taken from the words of Willard O. Trueblood and Frederick J. Libby, the former a pastor whose parents belonged to two non-pastoral groups of Friends, the latter a member of a non-pastoral group to which he came by conviction from several years of service as a clergyman in another denomination. These statements appeared in THE AMERICAN FRIEND of September 26, 1929:

"(1) Worship should have two directions: it should be Godward and manward, involving both faith and works.

"(2) What makes a Friends meeting? It is found not in silence nor in a program, but in a Person and in persons—in a living communion with Christ. The speaker showed vividly the inconclusiveness and helpfulness of a true Friends meeting involving silence, music, ministry, testimony and prayer, all tending to inspire and motivate life. (W. O. Trueblood)

"(1) The Society will not settle upon one type of ministry, either with or without pastors. I discern no tendency whatever to abandon the pastoral system, for it rests upon a deeply felt need. Spiritual starvation would in many meetings probably follow the permanent loss of the pastor. The presence in a meeting of gifted men and women with leisure—and the will—to devote themselves to the service of the meeting is the only useful alternative to setting someone apart for the task.

"(2) Friends are entrusted with the interpretation to the West of the mystery of inward silence. This tradition of the existence of a great spiritual law we have inherited from our forebears. We know that one must become inwardly silent and expectant if one would hear or see God. The Hindu mystic understands this law better than we do, but in the western world Friends have been almost unique until very recently in their consciousness of it.

"This vastly important tradition must not be lost. The fear that the practice was being lost among Friends seems to have been at the bottom of much of the controversy over the pastoral system which really is a quite irrelevant matter. Indeed, it is to the pastors as trained spiritual leaders that we have a right to look for the continuance and better understanding of our practice. (F. J. Libby)"

Finally, this is our situation. Obviously it is still in the making, and is not at all universally satisfactory. While in some places the movement is, apparently, toward an accentuation of ecclesiasticism, a more clerical type of ministry, mechanical worship, etc., in other places there is as distinct and, we think, a more wholesome reaction in favor of a more congregational type of worship, with a renewed emphasis upon mysticism. In our view, this latter movement does not necessarily involve the elimination of the pastor, either as a preaching minister, called and maintained by the congregation, or as a community servant. Neither does it seem necessary to deprive the pastor of all that his present, pastoral relationship to the meeting involves. We do not think that this movement necessarily involves the elimination of music, of some order in worship, or the abrupt thrusting of our meetings back into heedless groups going nowhere in particular. It is the insistence upon extreme positions which produces our difficulties. There may very profitably be an elimination (let it be as sudden as possible) of non-worshipful music, both vocal and instrumental. But that leaves a wealth of soul-inspiring, dignified, wholesome music for those to whom it is vital in worship. There may most profitably be a readjusting of our "order" of worship so that the congregation may feel some sense of liberty and responsibility rather than being like a theatre audience,

which, having paid something for admission, has only the choice of seeing the performance through. How a Quaker pastor can think himself responsible for every moment of a worship hour and make himself heard in one way or another through practically all of it—and yet think of himself as “conducting Friendly Worship”—is a conundrum for others besides “Friends Beyond Seas.”

A PROBLEM OF ADJUSTMENT

The problem, then, as we see it, for a truly Quaker ministry in the “pastoral type” of Quakerdom, is the exceedingly difficult adjustment of ministerial duties and leadership to such a degree of congregational freedom and democracy as to safeguard those sacred values and responsibilities of individual response to the divine calls for service or ministry. In both the minister and the congregation an appreciation of the mystical in Quaker worship is absolutely vital. The retention of this quality on the part of the congregation depends very largely upon the minister himself. If he does not value it for himself, he will not stress it for the congregation. If the pastor does not allow for congregational freedom and constantly press its virtue upon members, the personal response to spiritual impulses and the appreciation of mystical union with Christ will cease to function in our meetings. So often, where opportunity for participation in worship is given the mistake is made of defining the kind of participation that is desired by the minister. This is often fatal, if not presumptuous, for it leaves the impression that to pray now, and to testify now, and to sing now are the only responses the Lord cares about. Whereas, to be quiet now, might be productive of the very best part of the whole hour to some of the worshippers, as singing and preaching may be, and undoubtedly are to others.

We are very well aware of the fact that many Friends,

both pastoral and non-pastoral, insist that this effort to blend a pastoral system with a congregational democracy where mystical experience is central is utterly impossible. They declare the two systems, or ways, to be mutually exclusive. The “blend” they denounce as neither the “one” nor the “other.” This criticism, we believe, points to our solution. This large group of Friends of varying backgrounds, some Friendly, others partaking of all the varieties other than Friendly, will never, we think, find the solution of their problem in either the “one” or the “other” in its strict, particularized form. So interpreted either type does exclude the other. But what many seem to have failed to grasp is that either “type” effectually and permanently excludes from the essentials of worship large sections of the membership. Blindness to this situation is as evident in the writings and expressed attitudes on one side of the dividing line as on the other. One Friend thinks that all Friends could worship in silence and be edified with his ministry which springs out of his own intimate communion. Another can’t see why all Friends should not be perfectly happy with *his* sermon, *his* music, and *his* “conducting” of the “program” or “exercises.” Both are afflicted with pronounced “near-sightedness,” failing to see the unavoidable complexity of our group life. If this group is to be preserved as a Quaker group, we believe it must be by the saving, not of the forms of expression, but of the vital, living values in mystical religion strengthened and objectified by a devout, spiritual ministry of preaching, pastoral leadership, music, etc. To the creation of such a fellowship must our ministry be dedicated. To the production of a type of ministers who will serve that high end must our congregations and our schools and literature be dedicated. It is, indeed, a high calling, a problem not without a solution.

Indiana Yearly Meeting Convenes

Purposeful Sessions In Review

IN an atmosphere of earnest worship, in which the Meeting was tendered by moving prayers voiced by two honored fathers in Israel, Ira C. Johnson and George N. Hartley, Indiana Yearly Meeting opened its one hundred and twelfth annual session on September 20. Further spiritual tone was given by the reading of certain epistles from other Yearly Meetings at the opening session. Indiana’s custom is to have a digest presented of the epistles coming from the constituent bodies of the Five Years Meeting, but other epistles are read in full. Notable among these this year were the epistles from London and from the German Yearly Meeting. The latter, especially, seemed to take hold of the Meeting. Friends were visibly impressed by the spiritual depths sounded by Friends in Germany who are faced with so many and varied problems in their national and economic life. Decision was made to send them a special message of sympathy and appreciation.

William J. Sayers, Isadore Wilson Kirk, and Milton H. Hadley were reappointed, respectively as Presiding, Recording, and Reading Clerk. M. Marie

Cassell was appointed to serve as one of the two Reading Clerks in the place of Edith J. Hunt, who has long served so effectively in this capacity but who was kept at home this year because of illness in the family. Leslie Shaffer was made Announcing Clerk.

FROM CROWN MINE TO BIG JIM

The Meeting rose to the spirit and content of the annual report made by the American Friends Service Committee as evincing a unique and prophetic service in these difficult times. Elizabeth Marsh, who was the visible presence of the Committee in the Meeting, repeated the story concerning the old farmer who was asked how to get to Augusta. After much deliberation he replied, “Wall, if I was wantin’ to go to Augusta, I wouldn’t want to start from here.” While the present prospect of the world about us is anything but promising, the Service Committee *does* start from *here* toward the new and better world which lies toward the Kingdom of God on earth. Elizabeth Marsh gave a very excellent survey and interpretation of the work of the Committee.

Later in the week, William and Ruth Simkin of Crown Mine, near Morgantown, West Virginia, appeared on the scene to offer visible demonstration of what Elizabeth Marsh had told the Meeting of the A. F. S. C. work in the coal-mining area. They brought a truck load of furniture and other handiwork made by the unemployed miners as part of our rehabilitation program. Better still they brought themselves, for their contagious enthusiasm and inspiring devotion were most heartening as they spoke of their experiences among the miners which experiences they illustrated one evening with moving pictures.

In introducing the subject of our Indian work, Ruthanna M. Simms called attention to the fact that two of the year’s mission study books published by the Foreign and Home Mission Councils are written by Friends: “Problems in China,” by Henry T. Hodgkin, and “Facing the Future in Indian Missions,” by Lewis Meriam, who was the director of the survey of Indian missions made a few years ago. Maps were presented to show how our Indian mission field has been localized in Oklahoma. In this pre-

sensation Ruthanna Simms was nicely assisted by her little niece, Camilla Hewson, who gave a demonstration of how to use the map effectively. The former gave vivid illustrations of the problems faced by individual young Indians in their efforts to get an education and to adapt themselves to new and more progressive modes of life. She told how finely our missionaries and government officials are cooperating in seeking to improve the condition of the Indians. It is a matter of encouragement that thirty-five or forty Indians have definitely become Christians during the year. Our work in Oklahoma has been highly commended by authoritative observers as uniquely constructive.

DIVIDENDS FROM A GROWING CONCERN

In many respects the most flourishing institution connected with Indiana Yearly Meeting is White's Manual Labor Institute, located near Wabash. As usual, its annual report, presented by J. Edward Green, Secretary of the Board of Trustees, evoked much enthusiasm. This was accentuated by the presence of the new superintendent and matron, Charles N. and Lyla Franklin, who are well known in the Yearly Meeting. The former addressed the Meeting, first stressing the importance of the conservation and proper nurture of the child life of our country and then telling of the work of the Institute. The latter, comprising a farm of over seven hundred acres and including some seventeen buildings, represents an investment of considerably more than four hundred thousand dollars. It is a home and school for approximately two hundred and fifty children, who come from over the state through county agencies which contribute toward the support of the children who, for various reasons, need the oversight and discipline which the Institute is so well able to give. A new system is being inaugurated whereby the children spend half a day in schoolroom work and the other half in manual work on the farm. There is now being erected a boys' dormitory, at a total cost, including furnishings, of about \$30,000, and it was announced that money will be in hand to pay for this much needed building in full at the time of its completion in November.

OUTGOING MISSIONARIES PRESENT

Our Foreign Missions—their work and needs—were made vivid by pageant scenes presented by six Quarterly Meetings, in which the problems and achievements on the various fields were graphically set forth. These messages in pageantry, following a preliminary statement made by Errol T. Elliott, Administrative Secretary of the American Friends Board of Missions, were a variation from the usual missionary address and were effective

and convincing. In an evening session, pictures were shown illustrating the work in the Tennessee mountains. Missionary luncheons and forums were held during the week.

No returned missionaries were present to give zest to the program this year, but equal zest was given by the presence of two outgoing missionaries, Robert and Ardele Cope, who sailed October 4, for Jamaica where Robert is to serve the Seaside Meeting as pastor. He spoke impressively of their call to service on this needy field. A very appealing part of the missionary program was an appropriate song sung by a mixed quartet composed of Robert and Ardele Cope and Robert's parents, Howard W. and Edna Cope.

Suppression of the liquor traffic and not of its regulation was the keynote of the report of the Temperance Committee, and this sentiment was strongly echoed by the Yearly Meeting. A telegraphic message to President Hoover, introduced by Judge Rufus Hinshaw, urging his support and enforcement of the Eighteenth Amendment was heartily endorsed, and the Clerk was also instructed to convey the expression of the Meeting to all legislative and congressional candidates whose districts are within the area of Indiana Yearly Meeting.

TREMBLE, KING ALCOHOL!

"For a period of more than a generation, nearly all the constructive measures enacted into law by the Indiana legislature for the purpose of restricting or prohibiting the liquor traffic were introduced by a Friend, and our Society has consistently endeavored to secure the passage and enforcement of such measures. Now we must carry on. The least we should do is the very best we can do." Thus spoke Herman O. Miles and Charles S. Winslow, who represent the Yearly Meeting as Trustees of the Indiana Anti-Saloon League, and the Friends assembled rallied to the clarion call.

Again, as on the day devoted to Missions, the formal program departed from the usual procedure of a set address. Three Earlham College Seniors, who constitute one of Earlham's debating teams, appeared to discuss various phases of the liquor problem. David W. Dennis spoke of the insidious ramifications of the traffic in our political life. Tom Millikan discussed the economic phases of the problem, and Leonard Kenwort' presented candidly the viewpoint of youth on the liquor question. All three speakers were enthusiastically received and request was made that their speeches be printed for wide distribution.

A stirring address by Homer G. Bidlecum featured the session which was devoted to the work of the Evangelistic, Pastoral, and Church Extension Committee. Declaring that evangelism is

the power without which our church activities are purposeless and futile, he called for a new passion for telling the Good News. The Committee asked for renewed evangelistic effort in our local meetings and called upon pastors to volunteer some service in this field. It was a matter of interest to the Meeting that George W. Bird, Chairman of the Committee, has been officially identified with its work for twenty-one years.

In its "findings" the Meeting on Ministry and Oversight said that the reports which had come up from the subordinate meetings on the state of the Society were conventionally pious, too complacent and indefinite, and therefore largely meaningless. There was too little evidence of spiritual awareness and of vital concern. That body urged united cooperation between ministers and members in evangelistic outreach, and also urged upon individual members a new conception of service in which their whole lives would be devoted to the Christian cause.

INTANGIBLE ASSETS STRESSED

Earlham College was the center of attention on Friday afternoon. The reports of the Chairman of the Board of Trustees and the President showed that Earlham has been able to maintain its standard of educational effectiveness in the face of the present economic stress and that due to alert and capable management the College has suffered less than might easily have been expected. Prof. Laurence Hadley of Purdue University, an alumnus and former teacher of Earlham and a member of the Board of Trustees, gave the address and spoke impressively of the moral and spiritual assets of Earlham, which, he declared, stands for the type of education which makes for Christian men and women of sterling worth and sound character, which is vastly more important than keeping an eye on the future pay check.

Following out the educational motif of the day, the evening was devoted to the consideration of Religious Education, Lillian E. Hayes presenting the report of the Committee which has vigorously prosecuted this important work. Rev. C. Franklin Koch, pastor of the St. Paul's Lutheran Church of Richmond, in a strong address, urged the vital importance of the proper training of those who would attempt to lead as teachers in this field. "Every church school teacher," he said, "should possess a working knowledge of the results of Biblical criticism, a thorough understanding of the new social relationships, and of the principles of educational psychology." No task of the church is more important than that of Religious Education, and it requires our mental best as well as our spiritual best.

That Peace is not a matter of passive

neutrality, either individual or national, and is not a political question divorced from our personal Christian experience, was made vividly clear in a searching and eloquent address by Thomas Que Harrison. The time may be near, he showed, when Friends will be called upon to meet tests as crucial as those met by early Friends and he deeply stirred his hearers by his appeal to Friends to be loyal to truth and conviction. Our hearts did burn within us as this knight of Peace urged us on to the great crusade for good will and righteousness.

A telegram drafted by President William C. Dennis was ordered sent to President Hoover, reaffirming our attitude toward war and enthusiastically supporting his efforts in behalf of American participation in the World Court and likewise his leadership in the limitation and reduction of armaments. The opposition of the Indiana senators to the World Court was deplored.

After presenting a survey of the work of the Peace and Service Committee, Thurman Markle, Chairman, presented the seven young contestants who had been chosen in regional contests over the Yearly Meeting to speak in the final contest at the Peace session. Winners were announced in the following order: Eunice Pearson, Lynn; Naomi Thomas, Richmond; Rua Trabue, Spiceland; Mary Alice Meyer, Arba.

Saturday evening, as usual, was given over to the young Friends and a consideration of their activities. More than three hundred people, including some who could hardly qualify as young people except in spirit, were seated at the young Friends banquet, preceding the evening session, at which David W. Day presided over an enlivening program of short talks and music. Following the banquet, the young folks and their friends filled the large meeting room in attendance upon the more formal program in connection with the regular Yearly Meeting session. Milton H. Hadley, Chairman, was in charge and Helen Hartsuck, Secretary, gave a comprehensive survey of young Friends work throughout the Yearly Meeting, the climax of which was the very successful summer conference at Quaker Haven on Dewart Lake. Speaking on "Pawns or Pioneers," Herschel Folger assured his hearers that the spirit of the pioneer, who is not the creature but the creator of circumstances, is as much in demand now as ever. He pointed to Christ as the great exemplar of the pioneer spirit.

Consideration of business and departmental activities was interspersed with meetings of worship and devotion. Notable among these occasions were the half-hour devotional messages given daily at eleven-thirty by Errol T. Elliott, who brought a fresh appreciation of a kind-

ling faith in the personal life and of how it should reach out and make life vibrant about us. Morning and evening meetings for worship were held. Herschel Folger, of Wilmington, Ohio, preached with eloquence and power on Sunday morning. In the afternoon a vigorous, ringing message was brought by George N. Hartley.

SPEAKING TO BUSINESS

The action of the Executive Committee of the Five Years Meeting postponing the holding of the quinquennial sessions of that body was endorsed without question.

Because of the financial stress felt by the meetings and membership, it was decided to discontinue the office of Yearly Meeting Superintendent for the ensuing year. Much to the regret of the Meeting, this action involved the retirement of Charles E. Hiatt, who, in his eleven years of service in this capacity, has greatly endeared himself to the Yearly Meeting. Under the supervision of the Executive Committee, first, a Yearly Meeting Conference of committees and second, a series of Quarterly Meeting conferences will be held for organizing, coordinating, and promoting the various phases of work.

Indiana Yearly Meeting holds endowment funds approximating \$43,000 for the advancement of Negro education. The income from these funds was formerly used for the support of Southland Institute in Arkansas. Since the discontinuance of Southland some years ago, the income has been used to clear up the indebtedness hanging over the Institute, which has now been paid. Since the Yearly Meeting has no Negro work of its own, the responsibility of administering these funds in the interests of Negro welfare was placed upon the Yearly Meeting Trustees. The Treasurer's report shows that the various endowment funds held by Indiana Yearly Meeting total nearly a quarter million dollars.

Gertrude Small, Statistical Secretary, reported the present membership to be 15,893. In order to offset the persistent policy of Quarterly and Monthly Meetings of discontinuing members in order to cut down their Yearly Meeting assessments, a proposal was made to change the basis of assessment from active resident members to that of resident adult participating membership. After lively discussion, this difficult question was referred to a special committee for further study and report.

From the Meeting on Ministry and Oversight came the information that the gift of Rupert Harrison Stanley in the ministry had been recognized. Inasmuch as the gift of his wife, Helen McCorkle Stanley, who died suddenly on August 21, would likewise have been recognized

by the Yearly Meeting at this time, her name was included in the record.

At the memorial hour, tributes were read to Enos Harvey, William O. Fox, Logan Hunt, Joseph F. Hollingsworth, Evelyn Overman, and Vera Manlove Casey, who were ministers in the Yearly Meeting. The names of many other workers were called in appreciative recognition.

Attendance was good throughout the week, and a fine spirit of fellowship and unity pervaded the sessions.

MINE RUN OBSERVATIONS

Aside from visitors from nearby Yearly Meetings, few visiting ministers were present. Frank H. Clark was in attendance from Wichita, Kansas, and Emma F. Coffin from Whittier, California. On being presented to the Meeting, the latter said that in a peculiar way her visit to Richmond was a homecoming, inasmuch as the Earlham College campus and grounds once comprised her grandfather's farm.

* * * *

What an array of honored octogenarians graced the front benches during the week! Among them were George N. Hartley and Amasa M. Jenkins, each eighty-eight; William McDonald, eighty-six; Ira C. Johnson, eighty-four; S. Adelbert Wood, eighty-two; E. Gurney Hill, eighty; and others. Jehiel Bond at ninety was in a class by himself. Amasa Jenkins has been attending sessions of Indiana Yearly Meeting for sixty-seven consecutive years with the exception of one year when he was out of the state. Step up ahead, Amasa!

* * * *

Faithful in their attendance and sitting together well up front were three elderly sisters, three Friendly Graces, as alike as three peas in a pod—Elizabeth Candler, Agnes Thomas, and Margaret Wickett. "Now girls, don't you giggle in meeting," we overheard a friend admonish them one day.

* * * *

Whoever heard of waving the shirt in Yearly Meeting? Happily, it wasn't the traditional "bloody shirt" but a miner's patchwork shirt taken right off his back by the Simkins and displayed before Yearly Meeting Friends from the vantage point of the Clerk's table. As a companion piece, a community broom, or what was left of one, was likewise exhibited as a demonstration of how meagre is the miners' equipment for keeping clean. The shirt and the broom were waved to such good effect that William and Ruth Simkin returned to Crown Mine with seventy-two new brooms and a goodly number of shirts.

Gertrude Small, Statistical Secretary, informed the Meeting that 48.2 per cent

(Continued on page 729)

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EDITORIAL COMMENTS

The Negro Has Something More to Give

HOW difficult it is for most of us to value the quality of character and to appreciate the point of view of a race other than our own! Especially so if it is a race that is subject to social discrimination. We who do not read, for example, some representative Negro periodical of comment and opinion, are the poorer in our understanding and appreciation of Negro thought and achievement. As object lesson and demonstration, we submit the following which appeared as an editorial in the September issue of *Opportunity*, a journal of Negro life published by the National Urban League:

"The first observance of the Olympic games on the American continent is now history. Where yesterday the frantic roar of massed thousands shattered the quiet of the California countryside, a sombre silence prevails and the great stadium which witnessed incredible feats of athletic prowess stands empty and still. To their distant homes in Europe and Asia and South America and Africa return the chosen ones, who with brave hearts and high hopes, sought the mythical olive branch, classical symbol of victory. For some, there will be only the wistful memory of a best that was not quite good enough, for others the exultation which comes to those who in the iron crucible of competition have excelled their fellows.

"As they return and in the oncoming years when time has cast its magic over the memory of defeat and victory alike, they will recall, these chosen ones, Eddie Tolan, American Negro who brought to his country its first championship in the sprints in twelve long years, and Edward Gordon, captain of the University of Iowa track team, whose surprising leap in the running broad jump gave America an unexpected victory in that event; nor will they forget, even if America forgets, Metcalfe and Johnson, whose performances stirred both spectator and competitor as these two added their quota to the American score.

"It may be that hitherto the peoples of Europe and Asia and South America and Africa have shared to some extent the racial attitude of America towards its dark-skinned children. Indeed it would be surprising if they did not, considering the derogatory statements which are constantly carried from these shores. But in the future if they have prejudice for the American Negro, it will not likely be the prejudice of contempt.

"In that dramatic moment when Tolan and Metcalfe, two American Negroes, fought shoulder to shoulder down the cindered lanes for victory in the 100-metre dash—seventy-five thousand of their countrymen forgot their prejudices and leaped to their feet in a delirium of joy. It was one of those occasions not uncommon in sports where admiration of outstanding superiority dwarfs traditional racial attitudes. In this instance it was more than that, it was the spirit of an aroused national consciousness submerging the consciousness

of race. These two runners, though black, represented America against aliens, and their victory to the average spectator was the triumph of America over foreign foes.

"National consciousness has ever been a more powerful force than race consciousness. And in the present economic and commercial rivalries which grip the world, it is apt to remain so. For that reason it is, to say the least, strange that America should apparently be so indifferent to the tested loyalty of its Negro citizens; indifferent, except occasionally on the field of sport, to their longing to contribute their best to American life. Magnificent as was the Negroes' contribution to America's victory in the Olympic games, the Negro has something more to give to America besides prowess on track and field, something more than song and dance, something more than laughter. To give the Negro the opportunity to bring all his gifts in science, in art, in industry, in commerce, in the way of joyous living is the duty and the rare privilege of this Democracy."

What Can We Do About Observing Armistice Day?

HAILED as a glad day of peace, Armistice Day in 1918 was the precursor of a vicious treaty, the terms of which have kept the world in continuous turmoil. Similarly, we began observing the Armistice Day anniversary as an anniversary of peace. With the passing years, however, it has largely come to be a military celebration in which the peace motive is smothered in the din for preparedness. This will doubtless be the increasing tendency so long as the observance is directed by the American Legion, which gave so revealing a picture of its true character at its recent convention at Portland, Oregon.

Shall we relinquish our concern for the day and yield to those who would use it to make our country more military-minded? No, replies the Commission on International Justice and Goodwill of the Federal Council of Churches, which is centering its attention upon the activities which should feature Armistice Sunday on November 6. It would have pastors and people, on that Sunday, consecrate themselves anew to the task of establishing a warless world. It would encourage on Armistice Sunday a resumption of the will to peace among the Christian-thinking people of the nation.

During the observance of the Armistice season, the question will doubtless be asked, what are the next steps in getting rid of war? The Federal Council's Commission, in its 1932 Armistice Week folder, seeks to answer this question. The following proposals are mentioned by the Commission as meriting careful consideration by all churchmen: reduction of armaments; strengthening the Peace Pact; reconsideration of War Debts; and American membership in the World Court. The

suggestions designed to strengthen the Peace Pact, as proposed by the Commission on International Justice and Goodwill, are these: international consultation in the event of a threatened breach of the peace; further extension of the policy of non-recognition of "any situation, treaty, or agreement" brought about by any nation or nations in violation of the Peace Pact; and the cessation of shipments of arms and munitions to treaty-breaking states.

The cover page of the Commission's Armistice pamphlet carries "A Call to the Observance of Armistice Sunday," signed by the official heads of twenty-four communions. The reader will also find in this document a number of concrete suggestions regarding the observance of Armistice Week. This pamphlet may be secured at the offices of the Commission on Inter-

national Justice and Goodwill at the rate of two dollars per hundred and ten dollars per thousand. Single copies are free, (three cents for postage.) The address of the Commission is 105 East Twenty-second Street, New York City.

Complex and baffling as are the various international problems, we are coming to wonder whether our most serious menace does not face us right here at home in the concerted effort of our military organizations, patriotic societies, security leagues, and what not, to control the government and its policies and to make the country bristle with armaments. Advocates of peace by goodwill face a tremendous task, in the accomplishment of which they must be equally zealous. Insistence upon a proper observance of the Armistice anniversary is one way of approaching our problem.

FOR AN UNDERSTANDING OF CHINA

BY KIANG KANG-HU

THAT China has not been a nation, in the modern sense of the word, must be freely admitted. There is, in fact, no word in Chinese literature exactly equivalent to the Western word of "nation" or "state." The nearest word we use is "kuo" or "kuo-chi," originally meaning "clan center," or "tribal" or "feudal kingdom," and the word for the whole of China is "t'ien-hsia," or "all under Heaven," which implies an international or non-national unit. We had no national anthem, no national color and no national flag until the establishment of the Republic. We have not even had a definite name for our country. The name "China" or "Sino" was derived from the name of one dynasty, Chin, which reigned in the third century B.C. This name was used only by outsiders; even today, it is never used in our language. In a word, the Chinese have had no national consciousness.*

The reason for the lack of national consciousness in China is easily understandable. It was simply unnecessary. Self-consciousness can be developed only through constant contact with others. China was a world by herself and all the barbarian and semi-barbarian races or tribes surrounding her were not of equal status. Neither the Chinese nor the races or tribes regarded themselves as separate and individual entities. They were either dependencies, or tributaries, or else invaders of China. It is true China exchanged official visits with the Roman Empire; she had early relations with India, Persia, and Turkey; but all these relations were with very remote countries and too intermittent to possess any national significance.

China is probably the only country in world history that has always extended its territory and increased its popula-

Very timely is the appearance of this article, during the opening days of this year's session of the Assembly of the League of Nations, before which comes the report of the Lytton Commission appointed to investigate the Sino-Japanese conflict. The writer is Professor of Chinese Studies at McGill University. As the historian of his own line he has published, in twenty-two volumes, his family history through one hundred and thirty-one continuing generations, every one of which is genealogically complete from the beginning, nearly four thousand years ago.

tion not by conquest but by being conquered.

From the dawn of our civilization down to the late dynasty, I could mention a dozen different foreign races or tribes that have tried to conquer China in part or wholly. These conquerors have in turn been absorbed and assimilated by China while their own homelands have become Chinese districts and their descendants Chinese citizens.

The Mongols of six hundred years ago and the Manchus of three hundred years ago were both well organized militarily and both succeeded in establishing a dynasty over the entire area of the Chinese Empire. The results of their conquests were, however, different. The Mongols were rather irreconcilable to the Chinese and, therefore, after a bitter struggle lasting over three-quarters of a century between the ruling Mongols and the oppressed Chinese, they were finally driven out. Some of the Mongols were forced over the Chinese border of Siberia, and became known as Russian Buriats. Those left behind remained upon their native lands, now the Inner and Outer Mongolias.

The Manchus, benefiting by the Mongol experiences, ruled China with the Chinese and through the Chinese, allowing themselves to be absorbed and assim-

ilated by the Chinese. So, today, there is no distinction whatsoever between the Chinese and the Manchus. All Manchus are thoroughly Chinafied in mentality, physique, manner, and language. Their native land, Manchuria, since the first century of the Christian era has been a part of the Chinese Empire, sometimes as a tributary, sometimes as a dependency and again at other times as a district. She is now the home of over twenty-nine million pure-blooded Chinese while most of the five million pure-blooded Manchus have migrated into China Proper and disappeared among the Chinese population. These two examples should be good lessons to the new invaders of China. If they assume the Mongol attitude, they will finally be driven out; if they follow the Manchus' step, they will be gradually assimilated.

II.

The outside world may wonder why China, as a large country with a great people, should always be so helpless before foreign invasion and conquest. The explanation goes deeply to the root of Chinese civilization and its unique system of government. We have, since the abolition of feudalism in the third century B.C., two sets of governments. The first set is the local self-government based on the foundation of families. It is the real people's government built on the old conception of aristocratic democracy with an unwritten constitution and led by scholarly elders. All clans, villages, and towns in various parts of China have developed a political and economic organization along a similar pattern. Each is a self-governing unit. Each makes its own laws and elects its own officials. There are conferences and associations among them in nearby localities but no federation. The functions of this set of government are in general of the positive phase. Public education, community welfare, home industry, so-

*Japan has said, in partial explanation of her recent actions, that "China is not a nation," but it is a fact that the diplomatic relations between the two countries are like those of any other recognized nations.

cial relief, and civil arbitration are among their chief activities.

The second set of government is the imperial or official government. This is built from above downwards and it spreads its power outward from the center. The central government, though not a centralized government, appoints and dispatches governors to all provinces and magistrates to all districts. It may transfer, recall, and dismiss them at will. All the officials are responsible only to the central government and not to the people. The functions of this set of government are all of the negative phase. It is this set of government that imposes upon the people taxes for revenues, that prosecutes, tries, and punishes law-breakers, and maintains the mercenary armies. We can readily see that the government of the first set is direct, intimate and beneficial to the people while that of the latter is indirect, distant and often troublesome to them. Their reactions are therefore different.

The Chinese always cherish the local self-government as their own and go to it for protection and support; but they look upon the official government, even at its best, as a necessary evil. In every change of dynasty, which has happened in China more than thirty times during the last thirty centuries, there has always been a wholesale shift of the official government, but, aside from the natural and normal evolution, no disturbance in the local self-government. In other words, the rise and fall of a dynasty affects little or nothing the social stability of China. The Chinese people are quite accustomed and rather indifferent to the change of dynasties, whether native or foreign, as the Americans are to the change of party government. This is why there has never been a standing army for national defense in China, and no good Chinese citizen is willing to serve as a soldier. In the change of a dynasty, whether it was by revolution, civil war, or foreign invasion, it was only the ruling house that was anxious to fight for its own interest and for its very existence. The official government would beg, compel or bribe the people to defend its position, but the mercenaries would do so only half-heartedly, even with a full stomach. This explains all foreign conquests in Chinese history.

III.

None of these foreign conquerors came into China as a nation against another nation. Not until the recent contact with the modern Western powers had China ever experienced a real international conflict. But, since then, a tremendous change has taken place in the Chinese psychology in regard to foreign relations. Gradually but steadily there comes the awakening of national consciousness in China. This distinct nationalist spirit

or nationalism is something strange and foreign to Chinese culture; it is not a natural growth but was forced upon China by the Western and Eastern Imperialistic Powers. It is a reaction against and a readjustment to foreign aggression. This is, in fact, becoming the greatest driving force to make China a nation in the modern sense and to cause all Chinese people today to think and to act differently from their forefathers.

This difference is of fundamental and profound importance in China's relation with other nations. Without a proper understanding and due recognition of this basic change in Chinese national psychology, any policy dealing with China by a foreign Power is doomed to mutual destruction and disaster.

Our younger brother and close neighbor, Japan, knows more about our past history than any other Power. She thought that China today, as in the past, could be easily subjugated and even annexed by military force; that China is more helpless today before Japan's more highly militarized and industrialized people than she was before the Tartars; that a Yamato dynasty might be established in Peking in line with Yuan and Ch'ing. It seemed to them the most logical and rational solution for all the Far Eastern troubles. But the Japanese militarists and imperialists have failed to realize that this is 1932, twenty-one years after the formation of the Chinese Republic and fourteen years after the conclusion of the World War. China has changed with the world,—a very great change during a very brief period.

Outwardly, all nations are brought together as members of one family. When any two members are engaged in war, no third party can retain a complete isolation or afford a strict neutrality. They cannot watch for long such a condition with indifference, not necessarily because they may be called to assist either of the contesting nations but for the sake of their own national interests. The post-war psychology and general public opinion are against the old method of international policy backed by arms. Things which were permissible before are not tolerated today. The Washington Conference, the League of Nations Covenant, and the Outlawry of War Pact are manifestations of this new state of mind and barometers of the spirit of the time. The Japanese endeavor to find their excuse in the examples of Western Powers' actions over oppressed peoples and their aggressive precedents in China. But they forget to take account of the changing time. The Japanese are still dreaming of the old China of the thirteenth and the seventeenth centuries; the China of 1895 and 1900. They are utterly unaware of the changed spirit of the Chinese wrought by their techni-

cal training and practical experiences through the repeated revolutions and continued civil wars in the last twenty years. They do not know there is a dynamic inner force of a new nationalist Chinese spirit created by the explosive clash and rising out of the crumbling ruins of the old order. The Shanghai defense furnished an unprecedented demonstration of the new spirit and revealed a reversed phenomenon as compared with past events in Chinese history. Instead of the official government hiring people to fight for their interests against foreign invasion, the people supported their local garrisons and put up a resistance against the official government's order. It marked the birth of a new nation!

IV.

Japan has held on to her traditional policy towards China in defiance of world criticism and China's protests. In the face of all civilized nations, she has set up a puppet state in Manchuria and has proceeded to further military operations in Inner Mongolia and China Proper. Economic boycotts, political agitations, volunteer uprisings, open revolts and secret plots are rampant everywhere in Japanese-occupied Chinese territories. Even the pro-Japanese officials and the Japanese controlled troops of Manchukuo are at the bottom of their hearts Chinese. The figurehead of this government, ex-Emperor Pu-Yi, is himself a young man of thorough Chinese tradition and education and devoted to his fatherland.

Sooner or later all these factors will certainly turn to be the leading forces of nationalization despite Japanese pressure. They might even become more anti-Japanese than the average Chinese in China Proper just as most of the Chinese returned students from Japan have become the most vigorous anti-Japanese leaders. Nationalism is and will be the strongest driving force in China and no other external power can withstand it for long. On the contrary, they will only irritate, stimulate and strengthen it.

The Latin Europeans may send their Catholic missionaries to China, the Anglo-Saxons their Protestant evangelists and social workers, and Christianity may remain and flourish in China, but all French and Anglo-Saxon control of Chinese churches and schools is bound to give way to native leaders. The Russians may flood China with Communist propagandists and Soviet agents, and the Communist Party and the Soviet organizations may stay and possibly gain ground, but all Russian supervision is bound to be replaced as soon as the Chinese reds seize the government. The Japanese imperialists may establish themselves in Manchuria or in other parts of China, and the introduction of their economic

and industrial developments may be helpful to China, but Japanese territorial designs and political domination will come to an end whether they are willing or not. All these foreign influences have begun with a denationalizing character but will end in something different. Why? Because nationalism, right or wrong, is rapidly rising in China at the present time and is destined to become stronger than any other doctrine or idea and internal or external forces.

V.

Nationalism in China has had a very difficult birth. It involves much sacrifice and great suffering. Old Chinese political

and economic institutions such as the much cherished self-government will go. They are already declining and in the process of breaking up and tumbling down with the weakening of family solidarity and local patriotism. This may be a very heavy price to pay for this new structure which, after all, may be the fittest but not necessarily the best for China. But it is an inevitable loss in the course of transition.

One cannot serve two masters with undivided loyalty. Family solidarity must give way to national solidarity, and local patriotism to national patriotism. Our present generation is a generation which must suffer and labor. We must suffer

for our past mistakes and labor for our future harvest. Individual life is nothing compared with national continuation. It is meaningless and purposeless except in the light that we may live and die for the prolongation and progress of our collective life. Above all individuals there is the nation, and above all nations there is humanity. Our only hope is that this new national spirit or modern nationalism in China may be well directed from its beginning to construction within and cooperation without. We may avoid the harmful and ruinous effects of jingoism of the older nations traveling along this path, and may even lead them out of the world dilemma.

FRIENDS AND THE FAR EASTERN CRISIS

By a Group of Friends in Geneva

DURING the coming two or three months, the League of Nations will be facing a critical situation. Indeed the present moment is commonly regarded in Geneva as perhaps the gravest of the post-war period. The chief, though by no means the only, threat to international cooperation and world peace arises out of the Sino-Japanese conflict, Japanese withdrawal from the League is being strongly urged in Japan. If this occurred, it would be a most serious break in the conception of world unity as embodied in the League.

The original dispute between China and Japan, serious enough in itself, and resulting as it has in an undeclared though virtual state of war between these two countries, has been overshadowed by the growingly dangerous clash between Japanese policy and opinion on the one hand, and the declared policies of the other governments of the world as embodied in such instruments as the League of Nations Covenant, the Kellogg-Briand Pact and the Nine Power Treaty.

Our purpose in this statement is not to discuss the rights and wrongs either of the complicated dispute between China and Japan, or of the handling of this dispute to date by the League of Nations and the Government of the United States. Our object is two-fold: first, to urge upon Friends with all earnestness the gravity of the moment; and second, to urge that every effort should be made, before it be too late, to help in finding a way out of an apparent impasse.

The gravity of the deadlock arises from the passionate conviction of the justice of its cause felt by each of the interests concerned. The Chinese Government and the overwhelming mass of active Chinese opinion are determined to

defeat soon or late what they regard as Japanese violation of their integrity and independence. The Chinese delegation to the Disarmament Conference has publicly stated that China could accept no limitations as regards armaments so long as the Sino-Japanese dispute remains unsettled. The Japanese Government and the overwhelming mass of Japanese opinion believe that it is a matter of life and death to Japan to prevent a return to the *status quo ante*, or anything approaching it, in Manchuria.

On the other hand, the most active elements in the League of Nations and the American Government (Mr. Stimson's recent important declaration is proof of this) feel intensely that only by a return within a reasonable time to the approximate position as it obtained before September 18th last, and as registered by the various treaties concluded at Washington in 1920, as well as by Covenant and Pact in a broader sense, can belief in a new order of international society be maintained, and the old international anarchy be finally replaced.

In terms of law and logic the case against Japan would seem to be unanswerable, and the obligation of the League Members in the last resort to exercise coercion in defense of Chinese integrity and international agreements is evident. The question as to whether the application of such coercion would be a greater or lesser evil than present and potential violence of other kinds still remains. It is not our intention to raise that question here.

We want rather to rally Friends and others to further supreme efforts towards reconciliation and basic adjustments which is not only the particular province of a religious society like our own, but which clearly offers the only practical

escape from political disaster. With this end in view we wish to point to some psychological and historical realities which must be taken into account at least as honestly as the simpler facts of law and logical implication.

The common action and attitude of the Great Powers of the West under post-Covenant conditions has not been so different from pre-Covenant days as to convince the Japanese people that the days of military prestige and sovereign power have been left behind. Moreover, the fact that the Peace Treaties tended to stabilize a white hegemony over the greater proportion of the globe make such treaties difficult to defend except on the assumption that radical changes in this arbitrary world arrangement can and must be effected.

Japanese expansion was thwarted more than once in the nineteenth century by the threat of western force. The Japanese people think they see little disposition since the war to reconsider territorial arrangements created by three centuries of expansion by the peoples of the West. The League Council appears to them perhaps as these same imperial states intent upon preserving, even if under a new guise, ill-gotten gains of former days.

Without a sense of history, and the mood of political repentance, there would seem to be no way of reaching the mind and heart of Japan. But unless that mind and heart be touched there would appear no way out but violence.

It could never be enough to eject Japan from Manchuria where she has illegally sought to make secure her own economic future. Even if successful this could only result in another armed peace. The Society of Friends should be the

first to recognize and to work for the conditions that take away the occasion for war. It would seem to be our special duty to urge the nations not to be satisfied with firmness but also to espouse justice, however difficult and unpopular it might be to apply it. This might perhaps re-

quire Friends to advocate such measures of racial equality and economic justice as would demand a reconsideration of existing policies as regards immigration and settlement.

Before irrevocable decisions are taken we must try to create the spirit of the

real Round Table whose purpose is to find an inclusive solution big enough to embrace the essential needs of all and to persuade contending parties to withdraw claims that cannot be conceded to one without endangering the common life of the whole.

ECONOMIC SANCTIONS—THEIR SHORTCOMINGS

BY HOWARD E. YARNALL, JR.

AMONG the prolific proposals for the settlement of international disputes without war, there occurs the suggestion that we adopt the use of economic sanctions for the enforcement of international obligations.

Economic Sanctions are exercised by one country toward another by issuing embargoes of various kinds on the business intercourse of the two countries, either suspending imports from or refusing to export to her, or withdrawing credit. The Federal Council of Churches believes they can be freed from the war-like character of political sanctions in which territory of the offending state is occupied as a pledge, and for this reason advocates their use.

Two questions need to be asked about Economic Sanctions, as about any new proposal: Are Economic Sanctions feasible? Will they produce the desired result?

In the first place, Economic Sanctions involve a restriction of the business of the country applying them. It is impossible to limit the trade of another country with you, without in turn limiting your trade with it. Aside from any question of right or wrong, is it to be supposed that the business interests of a country like ours will cooperate in the limitation of their markets or their imports? It is true that an international agreement might give some added prestige to the sanctions, but the quietus accorded the arms embargo proposed at the time of the difficulties in the Far East was not a very hopeful omen.

Economic Sanctions are frankly and necessarily discriminatory; their purpose is to place the punished nation in an unfavorable position. Therefore, either the whole or a part of the trade of that country will be interdicted. That means that in the punishing countries, some industries will suffer worse than others depending on distribution of trade with that country.

But what effect can we expect the discrimination against it to have in the country punished? Under entirely friendly auspices, the American tariff presents an example of involuntary discrimination against certain other countries. Surely

we remember the reaction in Europe when that was put into force. In the same way, it seems fairly evident, any nation which has to have Economic Sanctions applied to it, is going to seek every means of vitiating their effects. And as soon as it finds the world market closed to it, it will feel forced to retaliate with violence. The way this retaliation might work is very well illustrated by the Japanese attack at Shanghai. The Chinese boycott of Japanese goods, which furnished the reason for the attack, was the application of an economic sanction. Japan did not think that she could force

her goods on China at the point of the bayonet, but she did intend to capture the leaders of the boycott, and to break up the organized opposition. Would any other nation be less eager to protect the vital market of its own products? With the one difference that our chief market is a home market, we are quite as zealous in its protection through our tariff. The more widespread the application of the sanctions, the greater the difficulty of the punished enemy in finding alternative trade, and the more she would be forced to some more violent retaliation.

Women, children and other civilians rather than those forces which induced the application of the sanction, would be the chief sufferers. It is proposed by a commission of the Federal Council of Churches that they be relieved by allowing trade in foodstuffs. But even if this were done, it could not prevent great innocent suffering. The prohibition of extensive imports or exports in any industrial country would quickly throw large numbers of people out of work, leaving them unable to purchase the imported foodstuffs or home-grown either.

It is doubtful, however, whether the punishing nations would be able to allow the flow of foodstuffs to the punished country. In the present state of chemical knowledge, materials can be widely diverted from one use to another, and an appropriation of foodstuffs for industrial use might readily frustrate the embargo of other goods. Much progress has been made in Chemistry since the World War, but at that time, the central powers were able to make explosives from meat smuggled in through neutral countries. The World War, also, in its barest outlines, was a struggle for food-supply. With a greater source of food, Germany might well have held out longer.

It would seem, then, that Economic Sanctions possess the very signal disadvantage of inflicting as much harm on one party as on the other, which renders them scarcely a practical instrument; if they were applied, they would undoubtedly arouse, not compliance, but more violent resistance, which could quickly grow into war, despite any previous

THE FIELDS OF FRANCE 1918

Are these the fields, dear sunny fields
Of that beloved France,
This inferno of writhing forms,
Where death and destruction dance?
Where cannons boom and bursting shell
Have cleft the smooth green sod;
Where stood the homes of peasant folks,
And the sacred house of God.
Mid smoldering ruins the altars lie,
The humble homes laid waste;
While on and on the madmen tramp
In their demonic haste.
Washed with the blood of bravest youth,
Bedewed by pain and tears;
Are these the sunny fields of France?
Ah, God, those bitter years.

1932
But they have passed, their memory
dimmed,
The war-torn fields of France
Are golden now with waving grain.
Gay songs and merry dance
Have now replaced the cannon's roar,
Homes filled with love and cheer;
And eyes may gaze at calm blue skies
With hearts bereft of fear.
Upon the fields where life-blood flowed,
Strewed with the maimed and slain;
There now a benediction falls
Of pure refreshing rain.
Obliterated now the stains—
And world hearts will increase
With love which shall unite the ties
Of universal peace.

ERNA E. HOEFS.

Portland, Oregon.

checks on the application of the sanctions; and they could scarcely escape causing suffering to large numbers of innocent people in the ranks of the industrial population.

Have we anything better? Fortunately we have. Sanctions of any sort belong to the unfriendly methods of settling disputes; they rest on the fundamental idea of compelling the doing of something against the will of the doer, and the ultimate of all such compulsion is war. But a great and increasing number of international disputes are being solved to the satisfaction of all parties, without war or compulsion falling short of war. We have a growing technique of friendly settlement. Because this is based on understanding of the other party and of his value, it is hard to re-

duce it to a formula or pat phrase. The objective however, as in any business deal is to reach an agreement which is satisfactory to both sides and which commands their loyalty. An agreement which both sides believe in is more likely to be kept, than one which is felt by one party to be unjust. This has long been appreciated in business, and the real interests between nations are fast changing from the political to the business sphere. Or to say it better, the solutions are being found more fruitfully in a business technique than in a technique of national honor, prestige and sovereign rights. The business approach does not necessarily nor often actually injure these more political interests, but it does not push them into the forefront of the discussion at all times. Business is out for

results. The new diplomacy is willing to let the other party save his face if, thereby, it gains greater security for the interest on a foreign loan or some similar advantage.

The United States as the great land of business is naturally prominent in the development of this type of diplomatic leadership. Starting possibly with our return of the compensation for the Boxer Uprising in China in 1901, which has yielded rich returns in goodwill, as well as in more tangible ways, we can trace our contribution down through the work of Walter Hines Page during the war, that of Dawes and Young on the Reparation problems and that of Dwight Morrow and his successor, Ambassador Clark in Mexico.

THE SUBSTANCE OF THINGS HOPED FOR

BY IRENE PICKARD

MOST of us have attended at one time or another Summer schools, conferences and week-end gatherings which have awakened in us, through living contact, the flame of the spirit. But it is not often that this happens through the discussion of political and technical problems. Such, however, was the experience of a small group of thirty people drawn from six nationalities, met together in Geneva for a Disarmament Summer School.

The purpose of this article is not to give details of the School and its activities, but rather to dwell on one aspect. The subject was disarmament in all its branches, and as the course was arranged for workers and speakers, it was necessarily technical. Therefore we waded through shoals of facts relating to guns and tanks, airplanes and capital ships, submarines, chemical warfare and traffic in arms—and some said, “We never knew that disarmament was so complicated.”

This was, perhaps, the first awakening, but other factors soon began to appear. One day, almost by accident, a deeper note was sounded, to which the response in the group revealed the problems which were torturing their spirits, and discussion entered on a new and tenser phase. Early in the second week there came an explosion—technicalities were brushed aside, and psychological wounds were revealed. Atrocities, war guilt, the deep sense of injustice, the terrible, enveloping fear, the talk flamed from one to another. It appeared that individuals present had not been outside their own countries since the war. Said a former member of the German Senate: “I felt that never could I shake hands or be friendly

with a Frenchman again. Here I find I must. I have lain awake these last nights wrestling.” Said a Frenchman bitterly: “It is impossible for this generation of French and Germans to understand each other.” There followed public talks, private talks, the knowledge that here, in miniature, with individuals, we were wrestling with world problems. And at the end came the group realization that we had “won through,” that through travail we had entered together into that experience of a “life and spirit which takes away the occasion for all wars.”

This was not a “religious” Conference in the technical sense of the word—members came from all denominations, or from none—they were there representing varieties of groupings far apart in ideal and spirit. They were of widely different ages, and for the most part were carrying heavy responsibilities in daily life. But the last evening of the Conference might have been a Friends Meeting. Nothing was organized, but in a quiet hour after supper, one after another rose and spontaneously testified to light and life which had renewed their spirits. “In the beginning,” said a German, “we Germans felt we must speak for Germany. In the end it was no longer necessary because the French and English did it for us, and we were free.” An able French woman Professor quietly told the group of her war experience, of being held as a hostage in Germany, of her hatred for all she had suffered lasting all these years. During this fortnight she had felt the need and the possibility of change in her own spirit, and now her work of the future would be interpretation to the people of France. An American, who had intended to take a free year, spoke

of her desire to dedicate this freedom to interpreting the needs and agony of Europe to the newer world, especially through her connections in the business life of America. Perhaps the simplest and most symbolic moment was when a German girl tried to express her sense of the vision she had gained through an interpretation of the well-known words, “And His name shall be called Wonderful, Counsellor, Prince of Peace,” able only to quote in German, the French and English eagerly helped her out with the translation.

The group had come together as isolated individuals, nationally self-conscious, and even antagonistic. They parted avowedly as a family, with a sense of unity and one-ness of the human race, with the consciousness of a mission, and a message.

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This experience in a small group illuminated for us the great Disarmament Conference. Those who followed events closely would readily see the parallel: five months of technical discussion, and three final days when the forces hindering disarmament, fear and injustice, were revealed in all their burning might. The end is not yet. Understanding is slow to penetrate the formidable barriers of national prestige and diplomacy. But our faith is strengthened that the experience of that small Summer School may be taken for “the substance of things hoped for, the evidence of things not seen.”

Geneva, Switzerland,
August 18, 1932.

Nothing is more terrible than active ignorance.—GOETHE.

ON A BRAVE JOURNEY OF REPENTANCE

During the war, Gerhard Halle was an officer in the German army: now he is a member of the Society of Friends and of the Fellowship of Reconciliation. His entire mental attitude has changed in these last years, so much so, in fact, that for many months he has longed to visit the district of northern France in which he was stationed during the war. As an officer he took active part in destroying and laying waste certain districts, when the German army fell back to the so-called Hindenburg Line. His letters of that time, he says, show nothing of regret for this work, only pleasure in its technical details, that it was so well planned, and thoroughly carried out.

In the years since, however, he has been more and more oppressed by the thought of what this destruction must have meant to those whose homes were thus destroyed. "New buildings may be erected, but can they also restore all the little memories which were bound together with the old home?" He felt that he could not rest until he had visited the devastated villages, confessed there what he had done, and expressed his regret. This required much courage, for there was no telling how such a visit would be taken; but he kept to his resolve, and sought a way to carry it out.

This spring the way was opened. Gerhard Halle, with his wife, Olga, accompanied by another German Friend, Gertrude Pulwer, and Corder and Gwen Catchpool, of the Berlin Center, went as delegates to the French Annual Meeting in Paris, toward the end of May. Andre Trocmé, one of France's leading peace workers, is serving as pastor in the very district which Halle wished to visit, and through him four meetings were arranged in as many towns.

Halle himself was, of course, the chief speaker at these meetings, assisted by both the Catchpools, and by Simone Chaumet, a young French girl, who lost her father in the war, and who has dedicated her life to peace as an act of "revenge."

The first meeting, arranged in terribly destroyed Arras, was forbidden by the authorities at the last moment, for fear of possible disturbance. This, however, led to a storm of protest from the people, and to the printing of Halle's address in full in the local newspapers, and also in pamphlet form, in which shape it was distributed from house to house through the town. Moreover, two Paris papers, and Belgian, French, and German provincial papers published an account of the circumstances, and it was also mentioned in the French Chamber. The refusal of permission to speak gave the speaker's message far greater pub-

licity than could have otherwise been obtained.

The other three meetings went through, as planned, and with great success. These first Germans to speak here since the war were received with real friendliness in Douai, Lille, and Sin-le-Boble—all of which were chief sufferers in the devastation. In Douai, there was an audience of six or seven hundred people. There were a few interruptions from members of the *Action Française*, but the speakers talked with these persons afterwards, and parted peacefully.

After his return to Germany, Gerhard Halle felt that he should give the same address there, and has done so in at least two meetings, one of them arranged by the Berlin Friends.

In the course of Halle's address, he not only expressed his repentance for what he had done, but told of how his mind had gradually changed. He might have become opposed to war, even during the war, if he had only had courage to think things through to the end. Now, with the knowledge of the distress brought to all peoples, and realizing how much bravery and courage had been buried away from the world in the battlefield graveyards, he vowed "to do everything to prevent the return of such a catastrophe."

Few things could probably have a greater effect in wiping out bitterness than this deed of repentance, and public confession of guilt.

BRIAND DEAD YET SPEAKS

(From a broadcast by Sir Walter Layton)

The recent elections in France have been described by competent observers as a plebiscite for peace, and for the policy of reconciliation with which the name of M. Briand will always be associated. "Briand dead," said a distinguished French publicist, in commenting on the elections, "has won a far greater victory than the living Briand ever achieved. It was certainly the spirit of Briand, speaking through the lips of the French Prime Minister, when M. Herriot in his final speech at Lausanne declared: "To passion we have closed the door, to violence we have preferred reason. We have done our best to understand one another's problems, and, to mention only one example, we Frenchmen, gravely pre-occupied as we are with the affairs of our own country, have listened with emotion to the story of the German people with whom we wish to live on terms of cordial relationship." It is this attitude of mind which has made it possible to close the Reparations chapter of the War, in the Conference at Lausanne.

NEW WORLD FRIENDSHIP PROJECT

The fourth project of international goodwill on the part of American children and young people has been announced by the Committee on World Friendship Among Children. The symbol chosen for this new project is a "Friendship Folio" which will contain messages to the children of China, especially pictures which the children will appreciate, including camera photos of the senders, their homes and schools. The Folio will have artistic designs on the covers suggesting the friendship of the Chinese and the American peoples.

The Department of Education of the Republic of China has informed the American Committee that it will be glad to cooperate in the project by receiving and distributing the Friendship Folios in the schools of China.

The project may be undertaken at any time between October, 1932, and August, 1933. The Folios will be presented to the schools in China in the fall of 1933, probably on October 10, when the establishment of the Republic is celebrated.

The cost of the Folio is only 60c post-paid. It may be secured from the Committee at 287 Fourth Avenue, New York, together with a folder giving complete directions to Sunday school teachers and other leaders of children and young people who desire to have their groups participate in this fascinating enterprise of international appreciation.

The Committee on World Friendship Among Children, which was instituted by the Federal Council in 1925, has already carried on three enterprises of international education, the first consisting of Doll Messengers of Friendship sent to Japan, the second of Friendship School Bags sent to Mexico, and the third of Friendship Treasure Chests sent to the Philippine Islands.

Another project to be carried out in public and private schools during the coming year consists of sending goodwill messages to the children of other lands. Two messages will be selected for broadcasting and publication in this country and abroad on World Goodwill Day, May 18, 1933. All the messages will be bound together in volumes and sent to the League of Nations. Hon. William John Cooper is chairman of the committee which is to have the responsibility of selecting the outstanding messages.

TRIAL OF A FRENCH C. O.

The question of conscientious objection to war is being kept constantly before the French people in these days. One trial follows another of young men who place their conscience above the commands of the army. The last one to

bear such witness was Camille Rombaut, who was tried in Lille, last May.

This young man has done his regular military service. Later, evidently, his conscientious scruples developed, for when called to military service, he refused even to assume the uniform, and was brought to trial for military disobedience. Great interest was shown in the trial, the hall being crowded by an attentive audience.

The evidence was clear that he had disobeyed orders. It was shown that he was of the highest character in every way, does not belong to any political party, nor devote himself to any propaganda, even anti-militarist. He had acted only for himself on the dictates of his own conscience.

Three Protestant pastors, one Catholic priest, and two or three other persons had the courage to testify in Rombaut's favor, calling for liberty of conscience. One of these had himself stood trial as a conscientious objector. In his case, a medical council had decided that he was "morally unfit" for military service, and he was discharged. One speaker pointed out that there are conscientious objectors throughout the world, and added that there is no example of any people having foundered for returning to the law of conscience. The Emperor Napoleon I was quoted: "The empire of the Law finishes at that point where the indefensible empire of conscience begins." Napoleon, it was added, exempted the Anabaptists from military service. "The country which has many men like Rombaut possesses a moral fortune which is the richest patrimony."

All defense was in vain. Rombaut was declared guilty of disobedience with extenuating circumstances—and was condemned to four months' imprisonment.

During the trial about one hundred men and women gathered outside, bearing placards, "Vive Rombaut," and "Down with War." Thus they showed their sympathy, and the increasing strength of the anti-war sentiment.

CAN YOU LIKE A HITLERITE?

By CLARENCE E. PICKETT

Not if you approach him as an enemy. Probably not if you argue with him. Self-assertive propagandists thrive on argument.

How can you meet a dictator? Friends in more than one European country are having to answer this question. Some prophets say we Americans will yet have such an opportunity to show our spirit. We did have a dictatorship during the war. That experience proves that Americans can easily be regimented. Our boasted good nature may prove our weakness under pressure.

As so often happens recently, German Friends show the way these deeper testi-

monies of Friends function when practised. Hans Albrecht's defense of George Grosz, the artist who produced "Christ with a Gas Mask," is now a national tradition in German love like William Penn's treatment of the Indians. And German Friends now have to face the spectre of an imminent dictator. How are they doing it? Here is a record of a meeting held in Berlin where a Friends group invited a leading Nazi to speak to them:

"Yesterday Dr.——, a leading exponent of the Nazi party, spoke to our group on the present economic crisis. There were approximately forty students, mostly Communists. Dr.—— was most courteous. He spoke in English, and emphasized the principles of his party. The discussion which followed was orderly and self-controlled, although practically every clause of the Nationalist program came before the bar. Naturally, the Jewish question was perhaps the one which played the greatest part, since we had a fair number of Jews in the audience, who were as courteous and intelligent as Dr.—— himself. They showed by their own self-control and sincerity in the calm way in which they defended themselves, that a Jew can also be a German and a personality of equal value to the country. Corder Catchpool stated the view of Friends to the Jewish question and the colour question, appealing for a more exact interpretation of Christianity in every-day life in practice. Dr.—— said afterwards, that the Quaker view was naturally the ideal, but would only apply to a city of angels, and the grim realities of today could not wait for the spiritual reformation which would have to take place before the economic conditions of today and the challenge of the crisis could be met. Afterwards I had some talk with Dr.——, who is going to come again and speak in the French group. I think Dr.—— cannot remain unmoved by the idealism, intelligence, self-control and courtesy with which he was met by his enemies in the group, and the fact that he has asked if he may come again, shows that he appreciated the atmosphere and the directness of his opponents. All this seems

almost unbelievable, if only because of the atmosphere in Berlin."

Meet the "enemy" seriously and soberly and thoughtfully! Remember he has a case. Credit him with honesty. Believe he is the "temple of the Holy Spirit." Overcome might with understanding and love.

This elemental lesson needs again and again to be reinforced among us. If Friends lose that quality they lose one of their chief reasons for being.

PATRIOTIC SOCIETIES

By JOHN COX, JR.

I have no argument against societies of descendants of great men and women. A member of the Mayflower Society must to some extent be inspired to higher living and nobler thought by the responsibility of living up to the ancestral virtues. But societies of descendants of fighters, of those who bled for our country and made other men bleed, tend to foster the war spirit. Notably is it so with such a society as the D. A. R. I do not recall that this or a similar society has ever sponsored a move toward international concord. Yet we hear from them frequently, urging greater armament, bigger guns, larger appropriations. If an ancestor was foremost in establishing civil government in a new land, if he was an eminent minister or teacher or writer, all this is as dust in the balance compared with the fact that he served—as general or drummer boy—in a battle. But if search reveals an ancestor who was a Tory, that must be kept with the family skeleton.

One enthusiastic lady had a broad sash—which somehow reminded me of the old-time surcingle—with several gold safety pins on it, each inscribed with the name of a fighting ancestor. She lived in hope of finding more ancestors who had broken the eighth commandment. She had no slightest idea of what war means to the individuals in it, or to the race.

Let us honor all our ancestors. Not by ancestor worship, not by boasting how much better and greater they were than we, but by taking into account the few facts we can learn about them, try to live at least as good and useful lives as did they, and, considering our advantages, realize that we should live better, and be more useful to our time and fellows than circumstances of our forebears allowed them to be.

Chappaqua, N. Y.

We should be much better off if we did less and thought more, if we were less concerned about the eyes of men and gave more thought to the eyes of God, who looketh not on the outward appearances but seeth "in secret."—HAROLD C. PHILLIPS.

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From Tourist Cabin to Cabin

Adventuring Over the Oregon Trail

IT is "by request" on the part of many readers that we are prevailed upon to recount a few experiences of our summer's auto trip to Oregon. Perhaps no prevailing was necessary—we might have done it anyway—but taking "by request" as our mandate, we make free to chronicle certain events of the open road which may be of some interest.

It was our maiden auto trip across the continent, and although we had made the crossing a score or more of times by train, this summer's journey retains a vividness and freshness all its own. The pronoun "our" above is inclusive of wife and three daughters, and a nephew who shared the wheel with the Editor. By way of preliminary explanation, and to free us of any taint of plagiarism, readers may understand that if any "fine writing" is found in this chronicle of the road, it may be credited to the diaries kept by the daughters into which we shall probably peep now and then to refresh our memory of the passing days.

"ON THE BANKS OF THE WABASH"

June 22nd marked our take-off and as our first objective way point was the capital city of Illinois, we drove due west as straight as the crow flies. Apart from a little misunderstanding with an Indianapolis street car, no incident or near-incident punctuated the first lap of our trek. Believing courtesy to be the grace of the road, we generously deferred to the motorman—and lived to run another day! Through Danville and Rockville we drove, and across the Wabash into the fertile lowlands of eastern Illinois. We never cross this river without recalling how we thrilled at the first sight of it, at the time when "On the Banks of the Wabash" was a favorite among popular songs. We had sung it out in Oregon and had seen an aunt's eyes suffused with tears at the old associations which it brought up. We were on the way back east to college and when we came in sight of the sycamores that lined the river banks, we could not contain our enthusiasm. We *must* express our feelings to someone, so we turned to a seat-mate, a Hoosier presumably, and made some enthusiastic reference to the song—and she said she had never heard of it!

THROUGH "PAY DIRT" IN ILLINOIS

If the term "pay dirt" is ever associated with agricultural as well as mining operations, it should be used in connection with the golden fields of Illinois, lush with their crops of corn and wheat and oats. And ordinarily it is great pay dirt. As a matter of fact, through all the

farming states which we traversed, the proverbial bumper crops were the order and it was the tragedy of circumstance that they were yielding so little return. Which reminds us of a story we read the other day. A farmer was showing a visitor around his place, says the Drifter, in *The Nation*. He recounted his mortgages; he told how much he had lost on each of his crops; he pointed out his flourishing pigs which were only another expensive investment promising no return. In the course of the tour the farmer and his visitor came upon the hired man. "'Course I don't pay him," said the farmer. "He works for me till he owns the farm and then I work for him till I get it back."

Having left Richmond after lunch, it was late in the evening when we drove into Springfield, where we occupied our first tourist cabin, with hollyhocks about the door. In addition to radiating loveliness, the hollyhocks served as a flower screen to make less apparent the absence of certain camp facilities which the tourist expects—and learns to do without. But the beds were good and who should worry?

IN CITY OF POET AND PRESIDENT

It was the desire to visit the haunts of the Great Emancipator that took us to Springfield. Not only does Springfield have the distinction of having been home for the martyred President, it also has its own interpreter in the person of the poet and seer, the late Vachel Lindsay. In his poem, "On the Building of Springfield," he sets forth his ideal for his city—and for the new civilization which should come out of the West. Deprecating bigness and exalting the qualities of the spirit, he would have "faith be high," where every street becomes a reverent aisle.

"Let not our town be large, remembering
That little Athens was the Muses' home,
That Oxford rules the heart of London
still,
That Florence gave the Renaissance to
Rome.

"Some city on the breast of Illinois
No wiser and no better at the start
By faith shall rise redeemed, by faith
shall rise
Bearing the western glory in her heart.

"We must have many Lincoln-hearted
men—
A city is not builded in a day—
And they must do their work, and come
and go
While countless generations pass away."

Memorable among his poems is "Abraham Lincoln Walks at Midnight." It was written during the early days of the Great War and pictures him as a mourning figure who cannot sleep upon his hillside, but walks the streets of Springfield, bowed with a sense of humanity's woe.

"It breaks his heart that kings must
murder still,

That all his hours of travail here for
men

Seem yet in vain. And who will bring
white peace

That he may sleep upon his hill again?"

Enveloped somewhat in the atmosphere of these lines, we drove out to Oak Ridge Cemetery and to the imposing Lincoln monument and mausoleum, whose appearance of dignity and simplicity is marred by the grotesque and ghastly military figures with which it is adorned. No wonder Lincoln couldn't sleep upon his hill, otherwise restful, girt with trees whose leafy boughs murmur soothing requiems. More appealing and intimate is a visit to the attractive home which the Lincoln family occupied and where he was formally notified of his nomination to the Presidency.

Our course from Springfield led northwest to Keokuk, where we crossed the Mississippi into Iowa. Thence on in the afternoon to lovely, hilltopped Ottumwa, where we made a pleasant surprise call upon a beloved relative. A short drive from there brought us to Oskaloosa and the Penn College campus. We were happy to find our friend, Dr. Samuel LePage, with whom we toured Europe in 1930, and while we two foregathered, Ethel Bedford kindly showed the family about the College. We made it for supper to the distinctive town of Pella, famous for its Dutch background, and atmosphere, its Dutch names and its Dutch cookies—and then pushed on to Des Moines for the night.

SHUT IN BUT NOT SHUT OUT

We had come considerably out of our way to touch Des Moines, for the express purpose of seeing our invalid friend, Pearl Stribling, to which purpose we devoted the next forenoon. The writer had called upon her at various times during past years but it was the first visit for the rest of the family, whom she knew by correspondence and who had often been the recipients of her generous thought. Our visit could not be otherwise than one of mingled sorrow and pleasure: sorrow for the ever increasing affliction from which our dear friend suffers; pleasure at the opportunity of

spending a little time with her and gaining fresh inspiration from her courageous spirit.

Since returning home we have received from her a little book, a "Touring Atlas of the British Isles," which an English friend had sent her years ago. As we looked through it we found that in the margins of the various maps Pearl Stribling had entered noteworthy events and marked important places associated with early Quaker history, which assures us of what we already knew—that she has a keener interest in and a more comprehensive knowledge of Quakerism and its background than have many active Friends, including those who have visited the Quaker homeland. This was but another demonstration of her deep and widely inclusive interest in things Friendly. She is a shut-in who has never been shut out.

Leaving Des Moines about eleven o'clock, we stopped at Stuart and ate our picnic lunch in the attractive town park, where we found a few of the village "unemployed"—the typical small town always has its chronically unemployed—pitching horseshoes. From past experience we had keenly anticipated the pleasure of riding through Iowa in June and of sharing that pleasure with the family. As we rode on west, through Atlantic and beyond, exulting in the beauty of the rolling landscapes of verdure, our anticipations were fully realized.

IN WHICH WE RECEIVE BAPTISM

Late in the afternoon the clouds looked ominous and at Oakland came a heavy downpour—so heavy that we were excused for thinking the clouds were emptied for one day. Not so. Just as we drove into the lower section of Council Bluffs, along Broadway, we encountered a near cloudburst, the by-product of a tornado which occurred not many miles distant. Almost immediately the street was a river from curb to curb. We pulled up at the side of the street under a tree, but as the lightning flashed and the thunder crashed, we preferred to trust ourselves to the deep than to the questionable protection of the tree, so headed out into the current. The rain was pouring out of the sky in such torrents that we could hardly see to dodge the other cars, some still making progress while others had foundered. Finally, we were able to pull out to one side and make the shelter of a filling station. Once out of the immediate flood ourselves, it was thrilling to watch the aquatic procession go by—or try to and fail, as the individual case might be. Cars that had stalled were being pushed along by others, and men and boys waded freely about, lending a hand here and there. But the real show was given when the cars that proved to be amphibian came ploughing through

the flood. We use the term ploughing advisedly, for they gave the appearance of the progress of a snow plough, with great sheets of water being thrown up on either side to a height of several feet.

As tenderfeet tourists we felt we had received our baptism. As the waters were slow to recede, even after the storm was over, we drove into the river again and made our way out. It was now six o'clock and we were willing to call it a day. Great was our satisfaction to see within a few blocks the sign of the Mandarin tourist cabins, which were as a haven of refuge for storm-tossed tourists. We had already learned that there are cabins and cabins, but at the Mandarin of blessed memory we found all the substantial conveniences of home, and after a steak supper of our own cooking we were all greatly comforted.

IN DAYS OF EMIGRANT TRAINS

In the old emigrant days, Council Bluffs, along with other Missouri river points such as St. Jo, was considered the real take-off on the Oregon Trail. From here the Covered Wagon proceeded from the known to the relatively unknown country of grass-grown, waving prairies, of miry swamp and treacherous quicksand, of sagebrush desert, of swollen rivers and frowning mountains and of menacing Indians. Even in the later days of the emigrant train, Council Bluffs was the rendezvous of departure for the real West. The writer has often heard his parents tell of their experiences here in 1880, when they were on their way to Oregon—by way of San Francisco since there was then no railroad to the Pacific Northwest. With other emigrants, they were assembled for inspection where the emigrant train was made up. An official mounted a rostrum and appraising the travelers as they passed in review, assigned them to the first, second, or third class sections, as their general appearance seemed to dictate.

That supercilious and somewhat snobbish litterateur, A. Edward Newton, contributes an article, "The Course of Empire," to the September *Atlantic*, in which he says: "Horrible as was an emigrant train, it was luxurious compared with the covered wagon of a generation before." He further refers to the "exquisite discomfort of such a train." We are sure our parents and their fellow-travelers would dissent from such a characterization—and they were substantial, middle class folks who were accustomed to the comforts of good living. It was a slow train, to be sure, as a combination of freight and passenger cars was bound to be, and it took them eight days to reach San Francisco. Neither was there any overstuffed upholstery of the modern Pullman. They provided their own bedding, cooked their own meals, and made a general picnic excursion of the trip.

When they wanted exercise, they hopped off the train on an upgrade and trotted along the right of way. They had time to "see the country" and enjoyed their altogether new experiences. We could tell some delightful incidents told us by members of such emigrant train parties—notably by A. W. Macy of Pasadena—who we had space here for the telling "Exquisite discomfort" forsooth!

"WE FOLLOW IN THEIR TRAIN"

Covered wagon, emigrant train, and now the automobile tourist, rolling over the changing landscape on balloon tires. And we all took off from Council Bluffs, where the Oregon Trail really begins. Crossing the river and driving through Omaha next morning, we headed southwest through more billowy agricultural landscapes toward Lincoln.

Of all the eight or ten state capitols we saw during the summer, that of Nebraska is the most distinctive and artistic. For the conventional dome is substituted the spirelike tower which pierces the sky. Surmounted by an appealing figure of the sower, indicative of Nebraska's farming industry, it suggests that art and agriculture may be finely blended. It is an impressive structure, symbolical of the finer and more cultural civilization which the West may yet produce.

At York we provisioned and ate our lunch in the car at fifty miles per hour while we outran a thunder storm. Grand Island was preparing to celebrate its diamond jubilee on July 4 and 5, and to reproduce as far as possible the atmosphere and appearance of old Oregon Trail days, its men who were to participate had formed a whiskers club, evidence of whose hirsute fecundity was not wanting as we drove through the streets.

IN THE COUNTRY OF THE PLATTE

We were now in the flat plains of the Platte, made memorable by the vivid writing of Francis Parkman, in his classic book, "The Oregon Trail," and which was as a mirage to many a hardy pioneer, beckoning him on to the promised land which he never lived to behold. The place names suggested historic associations, as that of Kearney, a well kept prosperous looking town named for General Phil Kearney, one of the scouts and trailmakers of the Great West.

Two or three times by now had we crossed the Platte river, placid and peaceful and pervasive, its meandering and shallow waters studded with tiny islands. In the evening we reached the bustling city of North Platte, whose location is featured by the confluence of the north and south forks of this unique river. In most instances as we approached our overnight stopping place, we were inconclusive regarding the cabins we would patronize and generally shopped

(Continued on page 729)

Ministers' Conference at Idlewild

BY W. BRUCE HADLEY

DURING the late afternoon and early evening of Monday, September 19, Friends from many quarters arrived at "Idylwild" on Farley's Point near Union Springs on Lake Cayuga in the state of New York. When a score of people had assembled, telegrams from regretful Friends were read while the company ate the evening meal together. A reference to the John Bowne Lecture, delivered this year by Professor Herbert H. Farmer, was appreciated in the telegram of Hollingsworth Wood: "Business beyond my ability to manage at distance prevents meeting with you. Love is the fulfilling of the law, and the earmark of discipleship. We can only plan to remove obstacles to its flow. How to love people you don't like a difficult dimension of the Eternal. Recommend tenth query, and signed with love, L. Hollingsworth Wood."

Monday evening was spent in organizing the group for the period of the conference and in a family fireside chat about intimate problems confronting ministers.

Beginning Tuesday morning, John Bennett of the Department of Christian Theology, Auburn Theological Seminary, and recently received into the Society of Friends as an affiliated member, began the series of lectures and discussions, giving a synopsis of a philosophy of religion, which were the central intellectual stimulus of the conference. Tuesday morning he dealt with the considerations which are preliminary to the quest for God, such as the limitations of science, the importance of the experience of other people, and the necessity of a reverent agnosticism regarding our own theories and theology. From this, the group went on to consider the ways in which God is experienced—through the experience of appreciation, of loyalty, of dependence, through the experience of being lifted and healed, or "saved," and as the object of final trust. The group felt strongly that another should be added, namely, the experience of creativeness. Professor Bennett would not agree that this was a permissible form of the experience of God. Whatever truth was contained in it ought rather to be placed under the head of appreciation.

Tuesday night, Professor Bennett enumerated some further considerations which were valuable data in formulating a philosophy of religion, although not absolutely indispensable: the presence in the universe of personality, of intelligence, and of moral and aesthetic values, and the evidence of the religious experience of men as a whole.

Wednesday morning was devoted to a consideration of sin and salvation. Mr. Bennett analyzed the elements in the old view of salvation: the goal was something in the future; salvation was from sin and the consequences of sin; it was by means of faith, and salvation was for the individual. Conceding that the old view contained profound truth, Mr. Bennett spent his time in analyzing the elements which must be added to the old view to make it an adequate one. Salvation must produce primarily a quality of life which can be known here and now in the quality of one's own spirit. Salvation must save not only from sin, but from all forms of evil, even such forms as come into the world from good, conscientious men who live up to their lights. War is an example of the kind of evil which results from the clashing of loyalties of good men who are true to their lights. Salvation is not merely by means of faith, but men must have in addition, knowledge, understanding, and even some technical knowledge such as that required to save growing children from distorted or abnormal development, and such as is required to change our social institutions, etc. Finally, salvation must come to society as a whole. We are primarily concerned in saving individuals, but social institutions affect individuals. Paul and Gandhi could "rise above" the handicaps of poverty and disease, but children who grow up in the midst of poverty and disease cannot. Enforced idleness alone takes fearful toll in terms of personality. It is not enough to have a glow of love—we must make connection with social and economic organization. Loyalty to social justice, peace, is a root of religion. A changed world is necessary for the actual salvation of countless individuals.

The discussion of Wednesday morning led to very full and earnest discussion of the social and political situation confronting us in the present. This discussion was carried on in a very lively way all through the dinner hour, which was the last meal the entire group took together, and through part of the afternoon.

In the experience of the writer, the fellowship and discussion was on the most spontaneous and creative plane of any of the three annual conferences of this sort which it has been his privilege to attend in New York Yearly Meeting.

Throughout the conference, well-planned appointments ministered to the comfort of the group and released full play of personality in the genuine family atmosphere which is characteristic of the group accustomed to assemble in this

capacity. The men prepared their own breakfasts, but at noon and in the evening appetizing food in generous quantities appeared mysteriously from the direction of the home of Isaac and Elizabeth Hazard in Union Springs.

The gratitude of the group extends to Elizabeth Hazard for her extended efforts on behalf of the conference and to Henry Vore who quietly and effectively did his job of chairmaning the group through this year's gathering.

CALIFORNIA YOUNG FRIENDS CONFERENCE

Wilmer C. Pyle, a young Friend living in Whittier, California, writes that the eighth annual conference of the Christian Endeavor Union of California Yearly Meeting was held August 27 to September 3 at Camp Arbolado, in the San Bernardino Mountains. "The Camp," he continues, "Is elevated some four thousand feet on the brim of a deep canyon and on a beautifully wooded plateau. . . . It is an ideal location because of the privacy and gives opportunity for young people to forget the outside world and get close to God, gaining inspiration and strength to live Christian lives in the valley."

The committee on arrangements for the conference hesitated to guarantee the necessary fifty campers to the camp management, but were happily surprised to have one hundred and twenty-four full-time campers. This number exceeded by fifty-seven the previous high registration. Growing interest in the work was further indicated by more complete representation of the local meetings. Fifteen people drove five hundred miles each way to attend, while twelve drove from two hundred and fifty to three hundred miles each way.

The outline of the conference program for the morning was as follows:

- 8:30 a.m.—"Getting Acquainted With Bible Friends," R. Ernest Lamb.
- "Studies in Corinthians," Ray Carter.
- 9:30 a.m.—"Endeavorers in Action," Blaine Bronner.
- "Christian Leadership," Paul Younger.
- 10:30 a.m.—"World-Wide Friends Missions," George Taylor.
- "Central American Friends Missions," Helen Oakley.

During the afternoon recreation of varying sorts was the program and in the evening came the campfire in charge of Byron Deshler who, after the reading of the "Camp Bark," the official scandal sheet of the camp, and the singing of songs, closed the evening with an inspirational message.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

SEPTEMBER MEETING OF SERVICE COMMITTEE

On September 22, the American Friends Service Committee convened for the first time since May. A special greeting was extended to Friends from different parts of the United States and abroad who were in attendance. William and Elizabeth Allen of Denver, Frederick J. Libby of Washington, D. C., Joseph Silver of Oregon, who has recently been appointed secretary for the two Philadelphia Young Friends organizations, and various individuals connected with the relief work carried on in the bituminous coal areas last winter, were present. In addition to these were: Gertrude Jacob, who has recently completed a trip around the world during which she visited Friends Centers and mission stations; Emma Cadbury, of the Friends Vienna Center; Effie McAfee of the Paris Center; and Rufus M. Jones, who spoke briefly of the work of the Commission to the Orient of which he was a member. He especially stressed the success of the "Quaker Method" when working with non-Friends.

FROM OUR FOREIGN CENTERS

Effie McAfee spoke of the work of the Paris Center in general, the elements that are drawn together in the little meeting, and more particularly of the Student Clubs to which she has devoted a great deal of time, energy, and thought. She stressed the fortuitous situation of the Paris Center with regard to the student life of that city, Parisian and international. This work is carried on in an old movie house, which formerly showed the poorer type of pictures, and which was struck by "Big Bertha" during the War. She reported that French students as well as those from other countries love to come to the Center to play games but more particularly to enjoy the companionship of other people of their own ages.

She spoke of the Peace Caravan sent among the peasantry. The opposition with which they were met at first has disappeared, and they are cordially received wherever they go. The peace societies are growing individually, although there is much to be accomplished yet in the way of cooperation.

Effie McAfee ended her report with the statement that some of the most valuable work she has done has not been scheduled—that one never knows what a day will bring forth in a Friends Center. She feels that her work in Paris is the

most interesting she has ever done, and expressed her appreciation for the fine family of workers helping her.

While Emma Cadbury is in this country, Mahlon Harvey, who has been doing graduate work in both Germany and France, will be asked to serve in the Vienna Center. Emma Cadbury spoke of her visit to German Yearly Meeting and of the spirit of Continental Quakerism stressed. Friends there hope that the historic meetinghouse being rebuilt at Bad Pyrmont will serve as a center for the Quakerism of Europe. They also wish that an International Conference might be held there in 1933, and possibly a quinquennial meeting of Friends thereafter. She spoke briefly of the history of Pyrmont as related to Friends, of the work of reconstructing the old building, and of the celebration for the workmen during the German Yearly Meeting held in accordance with an old German custom. Friends from different parts of the world spoke, and German Friends replied—notable among them being a young workman who expressed the appreciation of his labor union for the influence of Friends on their lives. The American Friends Service Committee is cooperating in an effort to complete the reconstruction of this home for German Yearly Meeting.

William Eves, Chairman of this Section, then spoke of the appreciation that has been expressed by travelers and co-workers of the work being done by Harry and Rebecca Timbres at Santiniketan, India. Both the scope of the projects attempted and the energy displayed have been especially impressive. Richard Cary has been asked to be present in Geneva at the time when the Lytton Report is presented to the League of Nations concerning the Manchurian situation.

SUMMARY OF WORK IN COAL FIELDS

Bernard G. Waring, Director of the Relief Work carried on in the bituminous coal fields this last winter, reported that feeding operations have been closed, and with the exception of a few people who are working on rehabilitation projects, workers have all been returned. Attention was called to the numerous letters of appreciation received from local officials and heads of agencies, from state officials, and from President Hoover, in which the spirit in which the work was done, the timber of the workers sent in,

as well as the efficiency of the organization were commended. Statistically:

Feeding was done in 6 states, 41 counties, 690 schools; school children on feeding list, 33,000; proportion fed in schools, 18% to 40%; meals served, over 2,000,000; people receiving daily lunches, 640,000; meals served to nursing and expectant mothers, 106,000; fed since schools were closed: powdered milk, 33,000 pounds; fresh milk, 22,000 pounds; clothing distributed, over 50 tons; shoes distributed, 20,000 pairs; money administered (including \$75,000 in clothing and supplies), \$394,000.

It was announced that Bernard Waring is having to give up his position as Director of this work. The Secretary and Chairman were instructed to write a minute of appreciation to the Yarnall Waring business house for having lent Bernard Waring to the Service Committee, and a similar minute to Bernard Waring himself expressing satisfaction with the excellent service rendered.

The Service Committee took this occasion also to thank some of the others who have given unstintingly of their time and energy to this work: the Executive Secretary, Ernest Brown, Eleanor Stabler Clarke, Mary S. Patterson, and many others. Attention was called to the appreciation expressed by the workers themselves for the privilege of having a part in this project; one expressed it as "the finest thing that has come into my life."

It was announced that the Governor of Kentucky has asked the Service Committee to consider similar work in a number of counties during the coming winter, such work to be financed chiefly by the State of Kentucky. Counties in West Virginia have also sought similar aid of the Service Committee.

THE FELLOWSHIP COMMITTEE

J. Passmore Elkinton reported for the Fellowship Committee that the replies to a general letter concerning the International Society of Friends have been summarized with the idea of sharing this digest with field cooperators, workers in Friends Centers, and other Friends who may be interested. Henry J. Cadbury has been asked to present the International Society of Friends to the Amsterdam Conference, also the proposal that Friends hold an International Conference as early as 1935.

PEACE STATISTICS

Vincent Nicholson reported on the activities carried on by this Section since the last meeting of the Service Committee. He spoke of the fine personnel of the Institutes of International Relations, both student and faculty, and read excerpts from letters of appreciation received from private individuals and others.

At the beginning of the summer, the Caravans seemed doomed, but indicative of the virility of the movement, eight teams were sent out. A group financed by the Mennonites varied the usual program by giving a peace play, and then talks on internationalism and pacifism as the way opened. Extracts from the reports of Caravaners showed the enthusiasm and resourcefulness manifested. One team of Jewish students broadcast programs every Sunday evening.

The Peace Section hopes that next summer it will be possible to hold five Institutes: one at Haverford, one at Wellesley, one at Northwestern, and Duke University of Durham, N. C., and the University of Virginia has invited the Peace Section to hold Institutes there next spring.

INDIANA YEARLY MEETING

(Continued from page 716)

of Indiana Yearly Meeting Quakers are go-to-meeting Friends. This is not a record to be especially proud of, though it is about thirteen per cent better than the average attendance of Protestant church members generally, so we are told.

* * * *

The passing of William O. Fox, pastor at Spiceland, almost on the eve of Yearly Meeting was poignantly felt by the Meeting. The fact that he had recently served the Meeting as Announcing Clerk made particularly appropriate the poet's lamentation for a friend:

"Oh for the touch of a vanished hand,
For the sound of a voice that is still."

* * * *

Repartee and the gift of the apt remark are appreciated in Quaker meeting as much as anywhere. Early one afternoon there had been a brief but spirited discussion of the "non-participating member" who seemed as elusive as "the forgotten man." Later, in one of the missionary pageant scenes, after a man had been depicted on the stage as having received about all the temporal blessings of life but who contributed nothing to the church, the audience was asked to identify and name him. Several answers were given but Fawn Manlove White "brought down the house" by calling out, "He's the non-participating member!"

* * * *

Paraphrasing a bromidic remark, "We don't know much about oratory, but we know what we like"—and we liked Clarence Parker from Walnut Ridge Quarterly Meeting, the lone boy who appeared in the Peace contest. Since the judges did not see fit to put him "in the money," we wish to give him this honorable mention. No reflection on the judges—of whom we were happy not to be one.

FROM TOURIST CABIN

(Continued from page 726)

around a bit before making our decision. But there was to be no hesitation at North Platte—so we were told by our middle, thirteen year old daughter—we were to stay at Buffalo Bill Camp. When we arrived, however, we found two such camps, directly opposite and glowering at each other on either side the highway—one named Bill and the other named Cody. And how those rival cabineers did love each other! Both camps are good, but we chose the newer though smaller Cody cabins, whose grateful and generous proprietor gave us the freedom of his vegetable garden. In either case, whether stopping with Buffalo Bill or with William F. Cody, the tourist reposes on the domain once owned by one of the most spectacular characters of the western plains' history.

WE FIND WHERE THE WEST BEGINS

For some elusive reason, we felt a change of atmosphere at North Platte—and we are not referring to weather atmosphere. In some indefinable way it seems to mark the place where the West begins. Perhaps the fact that they were getting ready for a rodeo accentuated this feeling—or that we saw our first cop parading his beat under a ten gallon hat. In any case, we now felt distinctly that we were on our way "out west."

A fortnight or so later, while at our old home at Newberg and when looking through a family scrapbook, we found clippings from a Mooresville, Indiana, paper in which was published Father's story of their immigrant train trip in 1880. He, too, made special mention of North Platte, which he associated with a violent storm which broke upon them there. Incidentally, it will be noted that the narrative penchant seems to run in the family.

W. C. W.

(To be continued)

MEN INCLUDED!

Wilmington Yearly Meeting Friends, having learned that at the Iowa conference there was a large number of men Friends in attendance, are hoping even to excel in that respect when the Women's Missionary Union of Friends in America assembles in Wilmington, Ohio, October 13 to 17. A cordial welcome is extended to both men and women, and they are urged to be present at the get-together supper (fifty cents per plate) at the Friends Church at five-thirty (e.s.t.), Thursday evening, October 13, and to continue coming to the sessions, all of which will be held in the church except the Saturday evening pageant to be presented at Wilmington College.

Wilmington is easy of access since it

is on the Pittsburgh-Cincinnati Division of the Baltimore and Ohio Railroad, is connected by bus at Xenia and Columbus, Ohio, with the Pennsylvania Railroad, and is the connecting point for all buses on the Cincinnati-Columbus line. The city is located on U. S. Highway No. 22 (the William Penn) and 3C Highway (Ohio Route No. 3), and from the West (Richmond and Indianapolis) may be reached preferably via Dayton and Waynesville, over Ohio Routes No. 48 and No. 73, as other roads are under construction.

FROM FAR AND NEAR AT PENDLE HILL

Pendle Hill School, Wallingford, Pennsylvania, started on its third year on the evening of September 23 when the students and some of the faculty met for informal discussion and time of fellowship. During the absence until Christmas of Henry T. Hodgkin, John Hughes, with his wife, has come from England to act as Director.

The School is filled to capacity, and the student body comes from a wide area. Kuan Tsui-Chen who worked with Dr. Hodgkin in the National Christian Council while he was in China, has waited for ten years to come to America. David Tokiwa is of Japanese parentage but an American citizen born in Hawaii and educated in the University of Hawaii. Later he studied agriculture at Cornell and is now preparing himself to go to Japan to assist Dr. Kagawa in his Kingdom of God Movement. Esther Rhoads from the Friends Girls School in Tokyo is attending Pendle Hill while she is at home. She expects to return to Japan at Christmas time. Anna May Stokley from Tennessee has been in Y. W. C. A. work in Chile, South America, for several years. Joseph and Mildred Silver, the former from Oregon and the latter from Iowa, are living at Pendle Hill, Mildred as a full time student, while Joseph is the Philadelphia Young Friends Secretary at 1515 Cherry Street, taking the place of Ruth Biddle and Sarah Holmes Houghton. Joseph has just recently returned from a year's study in London. Gerald Goldner from Hiram College, Ohio; Deborah Stone from Fisk University, Tennessee; and Leola Stevens from Penn College, Iowa, were graduated in June. Helen Andrews was graduated from Swarthmore last year. Bennett Mossbarger met Dr. Hodgkin while he was a student secretary at Berea College, Kentucky. Mary Hobson Jones is a graduate of Swarthmore College and since her graduation has been active in peace work in Philadelphia. Three students had not arrived—Arthur Heeb, Arthur Kellogg and Henriette Thomson. Classes began on Monday, September 26.—M.H.J.

QUAKERDOM • AT • LARGE

An Ohio correspondent wishes all Friends in Ohio to know that Alfred H. Stratton, of Salem, Ohio, is a candidate for congressman-at-large, two to elect, on the Prohibition ticket. All candidates on the major tickets are said to be negative on the Prohibition question.

* * * *

While on an extensive lecture tour in the East, President Walter F. Dexter of Whittier College was recently a week-end guest of President Hoover at the latter's summer camp at Rapidan, Virginia. As heretofore announced in these columns, Walter Dexter is the author of a recently published book, "President Hoover and American Individualism."

* * * *

Carey E. West and wife, Martinsville, Ohio, Friends, celebrated their fifty-second wedding anniversary on Sunday, September 25, when a family circle of forty, including great grandchildren, partook of a bountiful dinner in token of the happy occasion. The Wests still live on the old home farm on which he was born seventy-two years ago.

* * * *

Isaac T. Johnson, of Urbana, Ohio, Chairman of the Executive Committee of the Five Years Meeting and Secretary of the Friends Publication Board, and his wife, Alida Johnson, were called to Pueblo, Colorado, September 28 by the sudden death of his brother, J. Will Johnson. Their many friends will sympathize with them in the bereavement suffered, the relations between the brothers having been particularly close and affectionate.

* * * *

At a special convocation chapel held on September 30, Earlham College, in recognition "of a lifetime of distinguished service to her college, her church, and her community," conferred upon Marianna Brown of Carmel, Indiana, the honorary degree of Doctor of Laws. Marianna Brown is a graduate of Earlham, was long an honored member of its Faculty, and has for several years been a valued member of its Board of Trustees. On September 8 she passed her eightieth birthday anniversary.

* * * *

Harvey A. Wright, formerly of Fairmount, Indiana, a graduate of Pacific and Earlham Colleges, who has been engaged in teaching and preaching in Iowa Yearly Meeting for some years, has located with his family at Lexington, Kentucky, where he is Professor of Mathematics in Transylvania College, a co-educational institution under the man-

agement of the Disciples Church. He received his Ph.D. in Mathematics from New York University some months ago.

* * * *

Frank W. Dell, Superintendent of California Yearly Meeting, who has just returned from a summer trip to his old home in England where his aged mother is still living, writes in the *Pacific Friend* of an interesting visit he made in Northern Ireland, in which he reports a wonderful opportunity for evangelistic service, featured by several remarkable open air meetings. On one occasion, in response to his gospel appeal, two men under the influence of liquor were reached and reclaimed.

* * * *

In keeping with his policy of publishing a presidential issue of the *Penn Weekly* on the eve of the quadrennial presidential election, the Editor, William J. Sayers, has included in the forthcoming number of October 29, considerable material having to do with Herbert Hoover. There is an article on the college days of the President and another, "President, Peacemaker, and Crisis Averter," in which his achievements are reviewed appreciatively. The "leader" in the number is an appealing children's story entitled "Peace Wins."

NEWS OF OUR MEETINGS

The Friends Missionary Society of Greenfield, Indiana, opened the year's work with a luncheon at the home of Blanche Scott. Dr. Mary Bruner presented the lesson from the new book, "Lady Fourth Daughter of China," giving the history, literature, and art of China. The map lesson showing the location and population of the various provinces was most interesting, as was also the art exhibit. During the program Caroline Henley gave the Bible lesson, Glenna Binford and Maud Hastings sang, and Lucy Binford read "Merit" by Edgar Guest. Response to roll call was payment of dues. The Program Committee distributed the new programs. As Greenfield Meeting's delegates to the Missionary Conference at Wilmington, Ohio, Ethel White and Ethel Loudonback were appointed.

* * * *

Smithfield Monthly Meeting, Woonsocket, R. I., enters another year's activities looking forward to a year of spiritual growth and service and looking backward remembering especially fine meetings during the summer with visiting Friends. James A. Coney, General Superintendent of Evangelistic and Church Extension

work in New England Yearly Meeting, and Charles White of the Providence Meeting, each have spoken helpfully at the Smithfield Meeting. On two occasions a group of Friends from the Lawrence, Massachusetts, Meeting have been in attendance, contributing splendidly both in music and addresses. At one time Arthur Santmier showed pictures of his work with the Indians and some Indian souvenirs. Arthur B. Farr has had as his guests his cousin, Alice Jones, and Lydia Jones; also his niece and nephew, Esther and Arthur Ford—all of whom are well known among Friends. Several members of the Smithfield Meeting attended Quarterly Meeting sessions both at Worcester and at Bolton, Massachusetts, and also Yearly Meeting at Ocean Park, Maine, in June.

* * * *

Thomas Q. Harrison has had three speaking engagements in the Fairfield, Indiana, Meeting, and will have another October 7. His messages have been received with great favor and interest. He is touring the country in the interest of the great cause of Peace, and is most convincing in his approach. . . . Robert and Addie Christie, formerly of Poplar Ridge, have moved into the Fairfield Meeting and will contribute to the spiritual welfare of the churches at West Newton and at Valley Mills. Addie Christie has done active service in the Friends church for twenty-seven years.

* * * *

John Roberts, pastor at Valley Mills, Indiana, reports good interest being taken in the mid-week church night plan; it will consist each time of praise service for a half hour, this to be followed by training class, peace topics, etc., according to a changing schedule. Once a month a social meeting will follow the praise service. John Roberts is entering his twelfth month at Valley Mills. His brother, Leslie Roberts, now General Secretary of Charlotte, N. C., Y. M. C. A., was former pastor, and another brother, Glenn, now pastor of Lafayette Avenue Friends in Brooklyn, once served this Meeting also.

* * * *

Friday evening, September 16, Charlottesville, Indiana, Friends enjoyed a pitch-in supper at the church, honoring their former pastor Robert E. Cope and his bride and Ralph Collins who has just begun his work as pastor here. Following an informal social hour a program of music and readings was given by the young people of the church. A duet by Robert and Ardele Cope was much appreciated. In the form

of a soliloquy, Margaret E. White reviewed the past year's work and extended best wishes to Robert and Ardele Cope as they go to their new work in Jamaica, B. W. I., also giving a welcome to Ralph Collins, pledging our aid for the coming year. A chest of steamer letters were presented to the Copes. Howard, Edna and Junior Cope of Muncie and Lucile Marsh, a teacher at Carthage were also guests.

PARSONSFIELD QUARTERLY MEETING

Parsonsfeld Quarterly Meeting was held at East Parsonsfeld, Maine, on September 24th and 25th. The perfect weather conditions and the beauty of the autumn coloring of the Maine hills at this season brought together a large company of visiting Friends. Friends were present from Gonic, Tamworth, Dover and Rochester, N. H., Lexington and North Berwick, Maine, and Providence, R. I. Nebraska and Philadelphia Yearly Meetings were represented. Harvey Jones, Chairman of the Evangelistic and Church Extension Committee of New England, preached a strong sermon on Saturday afternoon on the Grace of God. Ellen C. Winslow, president of the Woman's Missionary Society of New England, gave a helpful message and Charles Peaslee added an exhortation to faithfulness in service.

A very large congregation assembled on Sunday and inspiring sermons were preached by the Rev. Mr. Twing of Saco, Maine, both morning and afternoon.

At the dinner hour, William Hussey of North Berwick, Maine, read a poem by Samuel Buffum of North Berwick, entitled, "Parsonsfeld 1932."

Special music was rendered by the young people's chorus and solos were sung by Ruthven MacDonald, Beatrice Hanson and Louise Hussey.

NEWS FROM WHITTIER

The Whittier meeting has had an unusually prosperous summer. The attendance at the services has been maintained at a much higher level than is customary in the vacation months, due, perhaps, to the fact that many who ordinarily travel in the summer have been enjoying a closer acquaintance with home.

The mid-week services have been especially favored by the presence and messages of missionaries. On July 6, Rowland White spoke of the needs of the people in the coal fields of Kentucky where he spent six months in A. F. S. C. relief work. On July 20, Wallace and Lillian Beede Anderson gave a most vivid portrayal of conditions in Korea where they are working under the Presbyterian Board. They sailed from San Pedro, August 8, returning to Seoul. Henry

and Alma Cox were the speakers on July 27, telling the needs of the Cuban field. This was their farewell service with Whittier, as they started in their auto a few days later for Key West. Crossing to Cuba, they drove to Holguin where they have resumed the work which they had left in the hands of Roy and Ruth Votaw two years ago. Their son Howard has remained in Whittier with George and Amy Outland, to attend school. Another treat came on July 31 when James and Esther Course told of their educational work in Japan. They were at home for a brief visit of only three weeks.

On the evening of August 2, the Mis-

THE QUAKER WORD AND THE QUAKER FACE

Not even the tragedy of purse grown thin,
Nor the catastrophe of what might have been,
Can ever erase that modest grace,
In the calm and poise of the "Quaker Face."

Straight as an arrow and the flight of a bird,
Was that ancient faith in the "Quaker's word."
It wasn't the noise of loud acclaim,
Nor the amount of money or worldly fame.

Like the scent of lavender on fine old lace,
And the harmonious coloring of a priceless vase;
His word was known—"As good as a bond";
And his face held assurance of realms beyond.

Void of the animal and free from pretense,
His life gave forth a pleasing incense,
Like some rare perfume, or a tender farewell,
Or the lingering over-tone of a cathedral bell.

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sionary Society sponsored a public reception in the social hall for all the incoming and out-going missionaries. There were fifteen of them present, who were greeted by a full house of interested friends.

Dr. Robert L. Kelly, who, with Mrs. Kelly and daughter Lois, has been spending the summer at Manhattan Beach, preached very acceptably at the morning service, July 24. He also spoke at Whittier College chapel service September 21.

Roy Votaw, having returned from Cuba with his wife and two children, has been appointed Director of Boys' Work in the Whittier Y. M. C. A.

At the regular Monthly Meeting in July the devotional period was conducted by the Elders. They presented a discussion of the appointment, qualifications, and functions of Elders. So much interest was shown in this service that at the August meeting the Overseers led in a similar way, and in September the Board of Religious Education presented their program of vital interest to the young people of the church. It is the plan to continue these discussions from month to month, bringing in the work of other departments of the organization.

BIRTHS

MILLS—At Valley Mills, Indiana, September 17, 1932, to Howard S. and Bernice Hadley Mills, a son, Murray Carter.

SMITH—At Woonsocket, Rhode Island, September 10, 1932, to Chester and Martha Mowry Smith, a son, Stewart Paul.

MARRIAGES

SMITH-CORBETT—At Pawtucket, Rhode Island, June 11, 1932, Ruth E. Corbett and Lawnston M. Smith. The bridegroom is a member of Smithfield Monthly Meeting.

TOWLE-BLOSSOM — At Packardville Church, Pelham, Massachusetts, September 1, 1932, Marjorie Ripley Blossom, daughter of Mr. and Mrs. Guy C. Blossom, and Gifford Hoag Towle, son of Mr. and Mrs. Frank B. Towle. Friends ceremony was followed, and Oliver M. Frazer and a committee from Worcester Meeting were present. The bride and groom are graduates of Northfield Schools, and the groom of Massachusetts State College. Both begin study this fall in the

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TOWLE-PARKER—At Holden, Massachusetts, August 1, 1932, Pearl Agnes Parker, daughter of Mr. and Mrs. Frank C. Parker, and Berton Gifford Towle, son of Mr. and Mrs. Frank B. Towle. The bride was graduated from Wheaton College, Norton, Massachusetts, in 1928 and for the past four years has been the psychometrist of the Traveling School Clinic at the Walter E. Fernald State School in Waverly, Massachusetts. The groom was graduated from Penn College, Oskaloosa, Iowa, in 1928 and is now associated with the J. Carroll Brown Studio in Worcester, Massachusetts. The couple are making their home in Holden, Massachusetts.

DEATHS

SMALL—At her home in Kokomo, Indiana, September 22, 1932, Mira Stout Small, widow of Joseph J. Small and daughter of Silas and Martha Stout, aged eighty-six years. She was born in Orange County, Indiana, May 26, 1846, and moved to Howard County in 1849. She was a birthright Friend, loyal to her church and active in its works. On November 18, 1869, she was united in marriage with Joseph J. Small, at New London, Indiana. She was a devout worker in the Women's Christian Temperance Union. Funeral services were held at the Courtland Avenue Friends Church in Kokomo, with Arthur J. Haworth officiating, assisted by Frank Stafford, and burial was made at New London.

SMALL—At his home in Kokomo, Indiana, August 29, 1932, Joseph J. Small, son of Gideon and Dinah Jane Small, aged eighty-five years. He was born in Henry County, Indiana, October 25, 1846. He was a birthright Friend with membership in the Russiaville Friends Meeting, where the funeral was held. Frank Stafford officiating. Burial was made in the New London cemetery. A son, Dan Edwin, of Kokomo, survives.

TOWNSEND—At his home in Salem, Oregon, September 12, 1932, Charles Townsend, son of William and Elizabeth Watson Townsend, at the age of eighty-seven years. He was born in Knox County, Ohio, spent his youth and early manhood in West Branch, Iowa, moving later to Sioux City, and finally to Salem, Oregon, where he resided for thirty-nine years, except for a few years spent in Tacoma, Washington. He was married in 1869 to Esther Coggeshall, who passed away in 1925. He is survived by three children, Irena B. Cunningham, Watson Townsend, and Sophia E. Townsend, all of Salem. He was a birthright member of Friends, active in the work of the church, having held positions of trust in Monthly, Quarterly, and Yearly Meet-

ings. He was faithful in attendance upon meetings, present even on the day before his death, and died in full assurance of faith in Jesus Christ for his present complete salvation, and for an abundant entrance into his eternal abiding place with the Lord. Funeral services were held in South Salem Friends Church, in charge of the pastor, Charles C. Haworth, assisted by Edgar P. Sims, Carl F. Miller, and Chester A. Hadley.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:30 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave. Take Grand River car to Ohio, then go two blocks north. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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